

Kaare Grønbech/John R. Krueger

An Introduction to Classical (Literary) Mongolian

Introduction, Grammar, Reader, Glossary

Third corrected edition

1993

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Preface to the Third Edition

The continued sale of this small grammar makes it possible for the publishers to offer a third printing, and I have taken advantage of this to re-organize the additions made in the Second Edition into the main body of the text. There still remain many precious points which can be expanded and which thoughtful correspondents and users have brought to light over the decades. To engage on a complete re-writing would overstep the planned bounds of this Introduction; fuller information is the province of such a book as N. Poppe's *Grammar of Written Mongolian* (Wiesbaden, O. Harrassowitz, 4th unrev. edition, 1991), which gives a more advanced treatment. The instructor will be able to expand on these issues and give additional commentary.

The present work proposes to afford a brief and practical introduction to classical and literary Mongolian, paying special heed to the requirements of those who may pursue their study otherwise unaided. The plan of the work is as follows. The progressive exposition of the grammatical structure is paralleled by Mongolian reading selections, which incorporate the new features illustrated in the lesson. Since the grammar is drawn from the reading material, exceptions, minor variations and little-used forms are dealt with not at all, or only slightly. Since this is not a work for the specialist, references to parallel features in Turkic and other languages, as well as comments on the origin and development of forms, have been kept to a minimum or omitted altogether. Use of the Mongolian script is deferred until the student is prepared with a knowledge of the grammar and has a stock of basic words at his command. There is a brief introduction of very general character, which gives broad outlines of Mongolian history, life, institutions and customs, and some political, economic and social data on Mongolia past and present. When this was written in 1955, and even when it was updated in 1975, there was a great lack of such general information on Mongolian in English. Now of course, almost another 20 years later, there is an abundance of sources in English and European languages, and many readers will already be aware that Mongolia has long been a member of the United Nations, that the U.S. and Mongolia finally established diplomatic relations in 1989, and perhaps even of the latest development, the re-introduction of the historic vertical Mongolian (Uighur) script. This should be borne in mind when reading that introductory portion today. The two former editions likewise contained some sections which have been eliminated as now no longer needed: these were a chronology, a bibliography now outmoded, a sketch of modern Khalkha, and so on. The death of the senior author, Professor K. Grønbech, in 1957, made impossible any revision of this book which could represent the views of both authors. Still the reactions of readers and reviewers, and especially the experience of teaching students from the book over quite a few years,

produced a body of corrections and clarifications which have been integrated into the present edition. As I shared with my teacher an uncomfortable feeling about the phrase "Written Mongolian" (German *Schriftmongolisch*), we devised the term "Classical (Literary) Mongolian" for our title, and meant it to cover both the strictly classical language of the great Buddhist translations (mid-17th through 18th century) as well as the later similar literary language in vertical script. To say "literary Mongolian" might be a better solution today, and to set certain boundaries of date and form usage to define the term, but I retain the old title for continuity.

The small reader which accompanied Professor Grønbech's university lectures on Mongolian was his privately circulated *Mongolske tekster i originalskrift* (Copenhagen, 1945), intended for development into an anthology of Mongolian literature. To fill the need for old-script reading material to accompany this grammar, I later independently prepared for my classes, from the original sources, a new edition of most of the materials earlier selected by him, together with my own notes and additions. It appeared as *Supplementary Texts in Mongolian Script For first Year Readings*,* and can serve as logical companion to this grammar. Moreover, the glossary of this grammar is already fully keyed to the vocabulary required there, so that no other dictionary is needed.

Since I have, I confess, so often during the years referred to this as „my“ grammar, permit me here to make a few remarks on the cooperation between the senior author and myself. During my second term as a foreign student at Copenhagen (early 1953), I attended Grønbech's lectures on Classical Mongolian, which he presented in formal fashion and accompanied with some brief reading passages chosen by him. During that summer, it occurred to me to arrange the readings in a graded order and on that basis, create an expository practical grammar in which the illustrative reading nicely parallels the grammar just presented. It was so to speak written backwards from the readings, which has made it quite effective in teaching. Without Grønbech having prepared his scheme of presentation, I would not have learned the elements; and without my having reorganized his scheme into a new fashion, his information would have gone little further. Hence, it proved a fine and equal cooperation for each of us with good results. I did not have at that time the depth of knowledge from reading to enable any independent creation, and further the time was then quite suitable to present such a work to the public. I still cherish his evaluation of my draft, when first presented to him in the fall of 1953, to the effect of, „Exactly the way I would have prepared it myself.“ It was a great loss that he lived only a couple of years beyond that time. I owe that kindly and learned man so much.

September 7, 1992

John R. Krueger

* It may be obtained from The Mongolia Society, Goodbody Hall 321-322, Indiana University, Bloomington, Indiana 47405 USA; Special Papers Issue Four, 1965, 43 pp. The price is now US \$ 7.50 plus mailing.

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I. Introduction

Historical Background

At the beginning of the 13th century, mediæval Europe was relatively complacent except for the shifting fortunes of the Crusaders, who in 1204 had taken and sacked Constantinople. Political and religious controversy such as the sporadic armed conflict between the Moslem and Christian spheres and the internal dissensions between the Roman Catholic and Eastern Orthodox branches of the Christian church served both to weaken Europe within and to distract attention from events in the world without.

Then, with little or no warning, catastrophe fell.

Arising from the barren plateau of Mongolia, fierce armies of nomadic horsemen swept across the broad plains and steppes of Central Asia, sacking and laying cities waste, putting whole populations to the sword and in general crushing civilizations and destroying cultures in their path. In the brief span of 30 years (1211—1241), the roving Mongol hordes of Genghis Khan and his successors overran most of Europe and Asia, and made themselves masters of a vast empire which ranged from the Yellow Sea in the Far East and drove a wedge into the heart of Central Eastern Europe, the Hungarian *alföld* (lower plain). Europe trembled before the dreadful calamity doubtless about to be imposed by these all-engulfing conquerors who devastated everyone who dared oppose them. Had the Mongol barbarian ravages gone unchecked, the dissolute governments would surely have toppled before the onslaught of these warlike invaders already battering at the gates. This would have spelled the doom of Western civilization, and it is doubtful if it would have recovered for many centuries.

As it was, though, on the eve of certain victory, the Mongol tribesmen turned back from the threshold of Europe as mysteriously and quickly as they had come. Internal affairs of state arising from the death of Genghis Khan's son and successor, Ögedei, recalled the Mongol princes to Mongolia to vie with each other in being elected the new Khan. In any event, they were more interested in the riches of China or even in uniting the Turco-Mongol peoples than enslaving all of Europe, but no Mongol leader after Ögedei could muster sufficient strength and unity among the loosely knit clans to return to Europe. Because they withdrew of their own accord, European statesmen were never quite certain for centuries when a new scourge from the East would descend on them to cleanse and chastise their decadent monarchies.

The moment of Mongol glory had come and gone. But in spite of carnage and slaughter on a scale the world had never known, the Mongols freed the long overland trade route from China to the West, and paved the

way for introduction of Eastern arts, crafts, inventions and discoveries, such as gunpowder and printing.

But who were these Mongols? Where did they come from and why? How can it be that they almost conquered the then known world?

The Mongols were certain tribes of Eastern Asia, whose leader Temüjin (1167?—1227) united his loosely bound nomad clansmen, supplemented by some Turco-Tatar peoples, into a supreme fighting force. He was crowned Emperor in 1206 and given the name *Chinggis* (variously transcribed, mainly through Persian sources, as Jingis, Genghis, etc.) and the title *Qagan* (transcribed as Khan, Khagan, etc.).

It was not, as many once supposed, desiccation of tribal pasture lands that gave rise to the imperialistic eruption of the Mongols in the 13th century. The Mongol advance was merely the last great wave in a cycle of westward expansion of nomadic groups, much like their predecessors, the Huns, under Attila. Although the efficacy of their military methods cannot be disputed, the Mongol cycle was in the upward swing of strength, while that of the conquered peoples was in the downward swing of decline.

Their remarkable success in warfare can be attributed not only to their superb organization, discipline and leadership, but also to their unbelievably hardy men and sturdy horses, who travelled great distances with a minimum of food and rest, and then overcame by skill numerically superior foes. At the height of their conquests, a nation of about a million subjugated other nations with a total population of over a hundred million. Without doubt, the Mongol invaders left their mark on European history.

The Mongolia of today

Mongolia is now purely a geographical location; linguistically and politically there are several Mongolias. In historical times, the nomads ranged far and wide across the steppes and deserts, but now with the formation of political boundaries not freely passable, the tribes are more or less established in specific areas.

The largest and most significant Mongol state is the Mongolian People's Republic (*bügüde nairamdaqu mongyol arad ulus*), which before 1924 was known as Outer Mongolia, because of its greater distance from Peking (Peiping), seat of the Manchu dynasty in China. It occupies an area of 606,000 sq. miles (as large as the United States east of the Mississippi river and north of the Ohio river), and is located somewhat northwest of China, south of Siberia and west of Manchuria. Its capital Ulān Bātur (*ulayan bayatur*, red hero), which was formerly called Urga (*örgege*, residence of a prince), lies about 900 miles due northwest of Tientsin on the Yellow Sea, on a line which crosses Peking and Kalgan, the latter for centuries the traditional gateway to Mongolia (the name indeed derives from *qayalyan*, gate).

Mountains are found along most of the north, northwest and southwest, while along the southern border of Outer Mongolia, lies the famous

Gobi (*yobi*, desert), a desolate plateau stretching some 600 miles southwest-northeast, about 3,000 feet above sea-level.

Published statistics on the population are at considerable variance with each other. There are somewhat under a million Mongols in the Mongolian People's Republic. The major dialect in the MPR is the Khalkha.

Inner Mongolia, which never had an independent political existence, has been absorbed into northwest China, namely the four provinces of Ninghsia, Suiyüan, Chahar and Jehol. It lies south and southeast of the MPR, forming a belt between it and the Great Wall of China. There are perhaps less than a million Mongols in Inner Mongolia, and they have lost much ground in recent years to the relentless advance of Chinese colonization, which overshadows them economically, and dominates them politically. The major dialects are the Chahar and Ordos.

Contiguous to the MPR, and directly north of Ulān Bātur, lies the Buryat Mongol ASSR, which is a part of the Soviet Union. The capital and chief city is Ulān Ude (*ulayan egüde*, red gate), formerly Verkhneudinsk. About a quarter of a million Mongols speak Buryat dialects. The best known geographical feature is Lake Baikal, which divides the cisbaikalian (northwestern) from the transbaikalian (southeastern) section.

In addition to these major divisions, there is a considerable quantity of Mongols in the Hsingan province of Manchuria, much under a million, divided into a number of tribes whose dialects are mostly related to those of Inner Mongolia. Perhaps a million Mongols are scattered throughout the Chinese province of Sinkiang (Chinese Turkestan), to the southwest and west of the MPR, in the Koko-Noor (*köke nayur*, blue lake) district of northeastern Tibet, and until recently in the distant Kalmyk territory on the lower Volga near the Caspian Sea. In Central Afghanistan some tribesmen still retain their Mongol dialect.

The Mongols

Physically, the Mongols are short-statured, with yellowish skin and black hair: their features are with broad noses, prominent cheekbones, and slanting eyes, set in a generally flat face. They are organized into tribes and clans, and lay great stress on family ancestry and genealogy. They live mostly in round felt tents, which are quickly disassembled and suited to their way of life.

The traditional, and still major, occupation of the Mongols is livestock breeding, which provides the essential human needs of housing, clothing and food. The animals raised are camels, horses, cattle, sheep and goats. Hunting, especially of furbearing animals, is a profitable sideline for many Mongols, but farming, owing to the sandy, stony ground, is virtually impossible except in a few river valleys. Although the essentially nomadic life of most of the population, moving their herds

from pasture to pasture, is not conducive to industry or manufacturing, there is some mining of coal and sulphur, and some tannery and dairy industry.

In religion, the Mongols are Buddhists, this religion having been finally introduced in 1577 after several unsuccessful attempts on the part of various emperors and princes as far back as the 13th century. The spiritual head of their faith is the Dalai Lama of Tibet. Buddhism revolutionized the habits of the Mongols by gradually tying them to places where there were temples. This played an important part in converting them from a nation of nomadic warriors into placid herdsmen. After the turn of the century, and before the establishment of the MPR, Mongolia and Central Asia in general were the scene of various scientific expeditions to collect geological, archeological and palaeontological data, with a view to confirming theories that Central Asian plateaus had been a cradle of development for dominant mammalian species. Rich fossil remains were discovered on the Kalgan-Urga road, and in the central desert of Mongolia were discovered the famous dinosaur eggs popularized by recent writers.

Recent Political Events in the MPR

When the Manchu dynasty finally collapsed in 1911, under pressure of continued uprisings by revolutionaries such as Sun Yat-sen, China adopted a republican form of government. The Mongol princes took advantage of this to throw off the Chinese yoke and established the so-called Living Buddha (*qutuγtu*) as ruler. The territory of Outer Mongolia see-sawed between Russia and China until the early twenties, when in 1921 a Soviet-inspired People's Republic was set up. A constitution patterned after that of the USSR was adopted in 1924, and the young Soviet protectorate gradually introduced measures which considerably changed the largely feudal society by abolishing theocratic rule (aided by the death of the Qutuγtu in 1924), reducing the numbers of lamas (which formerly claimed a third of the male population), establishing an army, and adding other features of a modern state.

The non-existence of foreign relations with nations other than the Soviet bloc, and the growing close collaboration between the MPR and the USSR have made it a political satellite of the Soviet Union. It was not until after the Second World War, however, when China itself had fallen to the Communist advance, that Mongolia was officially recognized as independent by the Chinese in 1946.

In the governmental structure of the MPR, representation of the people is carried out in a bicameral assembly, the Great *qural* and the Small *qural*. The Prime Minister or Premier, until his death in 1952, was Marshal Choibalsang. The incumbent is Tsedenbal.

Since 1924, few Westerners (except some Soviet citizens) have been permitted to enter the MPR, and our knowledge of events there is

based almost entirely on second-hand sources. The American vice-president, Henry Wallace, did visit Ulān Bātur briefly in 1944 on his tour of the Soviet Union. The Western world was given another glimpse of Mongol fighting strength when in 1945, just before the Japanese surrender, a small but well-equipped Mongol army together with Soviet forces attacked Japanese installations in Manchuria and Inner Mongolia. After a brief and successful campaign, the Mongols retired. In 1946, the application of the MPR for membership in the United Nations was rejected, chiefly because it was felt that information about conditions in Mongolia was lacking, and that this reflected on the Mongols' ability to engage in international relations. In 1961, Mongolia was admitted to the UN, and in January 1989 diplomatic relations were established between the Mongolian and the United States.

The Mongolian Language

The Mongolian language usually ranks as a member of the Altaic family of languages, whose three major divisions are the Manchurian (or Tungus), the Mongolian, and the Turkic (or Turco-Tatar) groups of languages. The supposed genetic affiliation of these groups has never been proved, but the practical utilization of the term 'Altaic languages' lies in the presence of common traits in the syntax, general structure and vocabularies of the three language families.

Mongolian is characterized *inter alia* by vowel harmony, absence of initial and final consonant clusters, non-existence of long consonants, absence of gender and a general agglutination of suffixes. The subject generally occurs first in a sentence, and the verb in final position, with other modifying elements arranged between them. Syntactically, the sentences are periodic, being joined by various gerunds and participles, which correspond to the relative clauses and sequence of tenses of Western languages.

The tradition of the written language rests on a very old basis. Writing was introduced under Chinggis Qagan in the early 13th century, by borrowing the vertical script of the Uighurs (who had taken it from the Sogdians). Although the script is alphabetical, it can often be ambiguous, as many letters, especially *t/d*, *k/g*, *o/u*, and *ö/ü*, are not distinguished from each other.

Ancient Mongolian is the Mongolian language in the 12th and 13th centuries. When it was committed to writing in 1204 (if we accept the Mongol tradition), it already reflected a somewhat earlier pronunciation.

Classical Mongolian is the literary language as it was treated by the translators of the Tibetan lamaistic canon, the Kanjur, under the zealous Mongol emperor Legdan Qagan (1604—1634). It was fixed in its final form by the revised edition xylographed in Peking in 1720, and in this latter shape has remained the literary norm to the present day. The second part of the canon, the Tanjur, followed in 1749.

There has been no inner development of the literary language, except insofar as scribes in the last several centuries tend to avoid words that no longer persist in the colloquial, and to introduce words and meanings that are current nowadays though unknown to the classical written language. The same is true to some extent of grammatical forms and syntax.

The modern literary language, then, reflects an earlier stage, with the form of words fixed by written tradition, just as English spelling is. It is much as though Shakespearian English, with an admixture of Chaucerian and modern words, were the medium of written communication today. For example, the modern dative ending *-da* continues to be written in the older form *-dur*; the word *dolôn*, seven, which lost its intervocalic γ centuries ago, is still written in the uncontracted form *doloyan*, much as English 'eight' retains the old *gh* (still heard, however, in German or Dutch *acht*).

The classical (literary) language is to be the subject of study in these pages.

Modern Dialects

The Mongolian language is divided into a number of dialects, all sharing the same general grammatical and syntactical features, and more or less mutually comprehensible in spite of phonetic differences and developments. There is a large central group with four important dialects or groups of dialects, and three marginal dialects.

The Khalkha Mongolian dialect, comprising some 700,000 speakers in the MPR, as the language of a formally independent political unit and that with the greatest single number of speakers, may be regarded as the most important.

To the north of the centrally located Khalkha lies the Buryat Mongolian, whose speakers number 240,000, divided into the northern (cisbaikalian) and the southern (transbaikalian) divisions. South of Khalkha Mongolian, in the Chinese provinces of Inner Mongolia, are a number of dialects of which the Ordos and Chahar are best known. The Mongolian dialects of Manchuria are little investigated. Most of them belong together with the Ordos and Chahar to the South Mongolian group. The above comprise the eastern branch of Mongolian (Buryat in the north, Khalkha in the center, and Chahar and Ordos in the south).

The western branch of Mongolian is the Oirat dialect (generally called Kalmyk in Europe), spoken by some 130,000 persons. It is located far to the west in the former Kalmyk ASSR, west of the lower Volga at the north end of the Caspian sea. There are also speakers of Kalmyk in Sinkiang, Ch'ing-hai (in the Koko-Noor district), in Dzungaria (*jegün yar*, left hand) or West Mongolia, in Alashan and Edsin Gol.

In addition to these divisions, there are three isolated dialects. The Dagur is spoken in northern Manchuria, and has been influenced by Tungus. The Monguor (with related dialects) is spoken in the Kansu province of China, and in northeastern Tibet (Koko-Noor), and is strongly influenced by Chinese. The Mogul (Hazara and Aimak) is spoken in central Afghanistan northwest of Kabul.

Literature

The earliest Mongolian literary composition is an imperial chronicle, the so-called 'Secret History of the Mongols' (*mongγol-un niyuča tobčayan*), which may have been composed in the 13th century. Buddhist activity apparently set in under Qubilai Qagan, but the earliest translations of which we possess direct evidence date from the beginning of the 14th century. From that century we also possess a number of inscriptions but from following centuries only a trickle of documents on stone or paper has reached us.

A tremendous literary effort began shortly after 1600 when Legdan Qagan of the Chahars set his clergy the task of translating the whole of the Tibetan lamaistic canon, the Kanjur, into Mongolian. The literary Mongolian language of that translation (itself a faithful continuation of an unaltered tradition reaching back to the days of Chinggis Qagan) became, with slight modifications, the established norm for all later Mongolian literature.

The 17th, 18th and 19th centuries saw the production of a rich Buddhist and historical literature, the former culminating in the energetic printing activity in Peking in the 18th century, and the latter beginning about 1625 and continuing without interruption till the end of the 19th century. In this century the thread was again taken up, this time under Japanese auspices, only to be exploited later for the purposes of nationalistic propaganda.

The Mongolian Script

The alphabetic script of the Uighurs had been adopted by the Mongols as early as the time of Chinggis Qagan, and according to Mongol tradition, in 1204. The first known inscription dates from 1225, and there is definite evidence that before the middle of that century the Uighur script was used for literary compositions. In 1269 Qubilai Qagan authorized a modified form of the Tibetan script for use in Mongolian chancelleries (the *hP'ags-pa* or 'square' [*dörbeljin*] script). It continued in official use until about the middle of the 14th century, but was unable to compete with the much easier Uighur cursive script, which has remained in use until the present day.

For use among the Western Mongols, an improved form of the alphabet was devised in 1648. It is still used by the Kalmyks, the Mongols in the T'ien Shan in Sinkiang, and those in the Koko-Noor.

In the course of the 17th and 18th centuries the Mongolian alphabet adopted a few modifications from the Manchu alphabet. The Manchus had taken over the Mongolian script in 1599 and in 1632 submitted it to a process of revision and improvement, which benefited the Mongolian mother alphabet later.

The awakening of political consciousness in the last three decades was a thrust at the ancient tradition, and on Russian soil the link with the past through the Mongolian script was done away with at a stroke, when the Buryat Mongol ASSR adopted a modified Russian alphabet in 1937, and thus made literacy quickly available to all. In 1946, the Mongolian People's Republic followed suit. Books, periodicals and other writings are now apparently printed entirely in Cyrillic script. In essence, the dialects are now represented in writing as spoken.

II. Grammar

Lesson One

Contents. Alphabet and transcription; pronunciation; composition of words; accent; vowel harmony; parts of speech; gender; article.

§ 1. **Alphabet and Transcription.** The Mongolian alphabet, as here transcribed, consists basically of 23 letters: *a, b, č, d, e, g, γ, i, j, k, l, m, n, o, ö, q, r, s, š, t, u, ü, y*.¹ Other transcriptions may employ somewhat different letters and use various diacritical marks, but these and other differences are slight, and will be readily understood by the student.

The Mongols themselves make no distinction between certain pairs of letters and use moreover the following order of letters: *a, e, i, o/u, ö/ü, n, q, γ, b, p, s, š, t/d, l, m, č, j/y, k/g, r, v, h*. The three letters *v, h* and *p* occur solely in Chinese, Tibetan, Sanskrit and other foreign words.

§ 2a. **Pronunciation.** The letters *č, j* and *š* may be pronounced as in English church, judge and show. The letter *γ* denotes an open back *g*, the voiced equivalent of the *ch* in German *acht*. The letter *q* originally denoted a velar (back) *k*, which in nearly all dialects has passed into the corresponding fricative *χ* (the unvoiced counterpart of *γ*). It may be pronounced in either manner. The remaining consonants have, roughly speaking, their normal English values.

In most modern dialects the vowels have been somewhat modified, varying according to dialect. *e, ö, ü* and sometimes also *i* are articulated with the middle part of the tongue, and *o* and *u* are pronounced with a marked narrowing of the articulating organs. For convenience they can be given their European values, with *ö* and *ü* as in German.

§ 2b. **Composition of Words.** The phonetic makeup of Mongolian words is simple, usually a regular alternation of vowels and consonants (*köbegün*, son). There are no initial or final consonant clusters, although two consonants may come together medially (*ülemji*, more). Mongolian has diphthongs in which the second element is *i* (mostly originating from an earlier *yi*, still reflected by the Mongolian script, but no longer recognized by the Mongols themselves) as in *sain* (from *sayin*) good, or *dalai*, sea. There is no notation for long vowels or consonants in the classical language. The few double letters seen are due to orthographical convention or hiatus.

¹ This is the order used in the lesson vocabularies. The glossary, however, uses a slightly different order.

Genuine Mongolian words may not begin with *l* or *r*, and may end only with *b*, *d*, *g*, *γ*, *l*, *m*, *n*, *r*, *s* and *š*. The presence of a following *i* causes *s* to become *š*. In manuscripts from South Mongolia *a* and *e* often become *i* after *č* and *j*, especially in the second syllable, as in *üji-* for *üje-*, *čičeg* for *čečeg*.

§ 3. **Accent.** As a stress accent is not an integral part of the phonetic makeup of a word, the position of the accent may shift freely between syllables, and is phonologically irrelevant. For the purposes of reading a text in the classical language, however, the accent may be placed on the first syllable throughout.

§ 4. **Vowel Harmony.** The principle of vowel harmony is observed throughout the Mongolian language. Accordingly, the vowels in a word must all be front (or soft) vowels (*e*, *i*, *ö*, *ü*) or back (or hard) vowels (*a*, *i*, *o*, *u*). Note that *i* may occur in both series, probably because in the oldest language it had a velar counterpart (like the Turkish *i* or the Russian *jery*) which later merged with *i*. The vowel of the initial syllable determines whether the word will contain all front or all back vowels.

front	<i>köbegün</i>	son, boy
	<i>ögülerün</i>	saying
back	<i>qoyar</i>	two
	<i>bayasqulang</i>	gladness, rejoicing

Vowel harmony affects the velar consonants *k/g* as well, *k/g* being used with front vowels, and *q/γ* being required by back vowels.

<i>ayula</i>	mountain
<i>degü</i>	younger brother
<i>bari-γ-ad</i>	taking
<i>üje-g-ed</i>	seeing

As a result of vowel harmony, there are two forms for nearly every declensional and conjugational ending.

<i>ayulan-dur</i>	dative case (back)
<i>degü-dür</i>	dative case (front)
<i>bariluyä</i>	perfect tense (back)
<i>üjelüge</i>	perfect tense (front)

Labial harmony (whether rounded may follow unrounded vowels, or *vice versa*), such as in Turkish, is not observed in Classical Mongolian. All vowels may occur in all positions, but *o/ö* do not occur outside the first syllable (or in suffixes) unless *o/ö* are also in the first syllable. The vowels *a* and *u* are generally followed only by *a*, *u* or *i*, and likewise, *e* and *ü* by *e*, *ü* or *i*. *i* can be followed by all vowels except *o/ö*.

§ 5. **Parts of Speech.** The three main categories of speech are the noun, verb and indeclinables. There is no difference in form between adjectives

and nouns, and no fundamental difference between these and the pronouns, although pronouns have certain characteristics of their own. Verbs may be formed from nouns, and nouns formed from verbs, but the stems thus produced are then one or the other. Some adverbs are in reality case forms of nouns, and many postpositions derive from nouns. Interjections, conjunctions and certain functional particles (as interrogative and negative) are indeclinable.

§ 6. **Gender.** Mongolian nouns have no grammatical gender. Sex is expressed only in the inherent meaning of the word, which fact plays no rôle in declension.

§ 7. **Article.** The Mongolian word *nigen*, one, is used as an indefinite article, and may occur before or after another adjective.

<i>nigen yeke ayula</i> }	a large mountain
<i>yeke nigen ayula</i> }	
<i>teimü nigen γajar-a</i>	in such and such a place

There is no definite article.

Vocabulary 1

NB. The first occurrence of a word is entered in the vocabulary to that lesson. Verbs are entered by their stem form, followed by a dash. A few words are given on second occurrence.

<i>ayula(n)</i> ¹ mountain	<i>nige(n)</i> one, a
<i>bari-</i> to take	<i>ögüle-</i> to say
<i>bayasqulang</i> gladness, rejoicing	<i>qayan</i> king, Khan
<i>čečeg</i> flower	<i>qoyar</i> two
<i>dalai</i> sea	<i>sain</i> good
<i>degü</i> younger brother	<i>teimü</i> such, such a
<i>eme</i> female, woman	<i>üje-</i> to see
<i>γajar</i> land, country, place	<i>ülemji</i> more
<i>köbegün</i> son, boy	<i>yeke</i> large, great

Lesson Two

Contents. Cases; nominative; nominative particles; genitive; accusative; word order. Reading exercise (1).

§ 8. **Cases.** The noun in classical Mongolian is declined in seven cases: nominative, genitive, accusative, dative-locative, ablative, instrumental and comitative (also called sociative). Of these, the first three are

¹ For an explanation of words in *-(n)*, see Lesson Three, § 18.

syntactic in their functions, while the remainder all indicate spatial and other notional relationships.

The same set of endings is used for adjectives, nouns, pronouns and verbal nouns alike.

It is an orthographical convention of Mongolian to write declensional and certain other endings as a separate word, which avoids disturbing a familiar word picture in the original script. In transcription these elements are separated by a dash.

§ 9. **Nominative.** The nominative case is the case of the subject, and displays the stem form of the noun. Sentences with verbs of predication have the subject in the nominative case.

<i>yeke ayula бүлүге.</i>	It was a large mountain.
<i>yayun bui?</i>	What is it?
<i>bars yayun idemüi?</i>	What does a tiger eat?
<i>ene бүлүге.</i>	That was it.

§ 10. **Nominative particles.** The nominative is often denoted by the particle *ber*, which emphasizes the preceding word (much like Turkish *da*, *de* or Russian *же*) and indicates that that word is the subject. Its origin lies in an ergative construction (note *infra*, Lesson Three, § 16, the similarity to the instrumental ending *-bar/-ber*).

<i>odqan köbegün ber bars-i üjebei.</i>	The youngest son saw the tiger.
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In the primitive form, this would be rendered somewhat as follows: "By the youngest son seeing was performed with respect to the tiger."

The particles *inu* and *anu* are of similar function. They owe their origin to the genitive forms of **i*, he, and **a*, they (these nominative forms no longer exist), and function as a kind of definite article. Although they frequently retain the meaning 'his, their' in the classical language, the distinction between singular and plural is not observed.

<i>basa goyar aqa-nar anu ögülebei</i>	Then { his the } two elder brothers said:
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§ 11. **Genitive.** Mongolian nouns in the genitive have the ending *-un/-ün* for stems ending in a consonant except *-n*, and the ending *-yin* for vowel stems. Stems in *-n*, however, take only *-u/-ü*.

<i>ger</i> house	<i>bars</i> tiger
<i>ger-ün</i>	<i>bars-un</i>
<i>eke</i> mother	<i>aqa</i> elder brother
<i>eke-yin</i>	<i>aqa-yin</i>
<i>köbegün</i> son	<i>qayan</i> king
<i>köbegün-ü</i>	<i>qayan-u</i>

The genitive plus the verb 'to be' is often used in the function of a verb 'to have'.

<i>qayan-u yurban köbegün бүлүге.</i>	The king's three sons were (or existed), i.e., the king had three sons.
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The genitive case always occurs before the element which it modifies.

§ 12. **Accusative.** The accusative is the normal case of the definite direct object. Its ending is *-i* after consonants, and *-yi* after vowels.

<i>köbegün ber bars-i üjemüi.</i>	The son sees the tiger.
<i>ečige ber eke-yi asayubai.</i>	The father asked the mother.

When the object is indefinite, the form coincides with the nominative, in the so-called absolute or indefinite case.

<i>bars miqa idemüi.</i>	A tiger eats meat (not a particular piece, but meat as a general practice).
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The object stands in almost adverbial relation to the verb, and might be rendered literally by 'the tiger meat-eats'. If a specific piece of meat were meant (such as one mentioned previously), that would of course require the regular accusative.

<i>bars ber miqa-yi idemüi.</i>	The tiger eats the meat.
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§ 13. **Word Order.** The essential order of words in the Mongolian sentence requires the subject to come first, and the verb last, while all other elements are arranged in between. Adjectival or attributive elements, including constructions with declined verbal nouns, precede the noun, and any object or complement precedes the verb.

<i>yeke nigen bars ber oi-dur oduysan</i>	A big tiger ate
<i>big a tiger nom. part. in the woods having gone</i>	the king's
<i>qayan-u yurban köbegün-i idebei.</i>	three sons, who
<i>king's three sons (acc.) ate</i>	had gone into
	the woods.

Reading Exercise (1)

NB. Owing to the connected thought of this and later reading selections, it is necessary to present some forms not yet discussed in the grammar. These are explained in accompanying notes.

nigen yajar-tur¹ qayan qatun goyar² бүлүге. tere qayan-u yurban köbegün³ бүлүге. yurban köbegün-ü ečige ber qayan бүлүге. köbegün-ü eke ber qatun бүлүге. eke-yin yurban köbegün бүлүге. qayan yurban

¹ *nigen yajar-tur* is in the dative case: 'in a (certain) country'.

² *qayan qatun goyar*, lit. 'king queen two', or 'king and queen'.

³ *yurban köbegün*, 'three sons'. The presence of a qualifying number makes a plural ending unnecessary.

*köbegün-i bariyad*⁴, *oi ayulan-dur*⁵ *odbai*. *ayula yeke bülüge. yeke*
⁵ *ayula bülüge. nigen bars oi-ača*⁶ *yaruyad*⁷, *γurban köbegün-dür irebei*.
*odqan köbegün ber bars-i üjged, ögülerün*⁸, *'oi-dur olan bars*⁹ *buyu.*
*bars yayun idemüi?*⁹, *ögülebei. yeke köbegün ber odqan köbegün-dür*
*ögülerün, 'bars miqa čisu*¹⁰ *idemüi', ögülebei. odqan köbegün asayurun*¹¹,
'bars-un miqa ken idemüi?', ögülebei.

Vocabulary 2

-ača/-eče ablative case	γar- to come out
anu nominative particle	γurban three
aqā elder brother	ide- to eat
asayu- to ask	inu nominative particle
-bai/-bei preterite tense	ire- to come
bars tiger	ken who
basa then	miqa(n) meat, flesh
ber nominative particle	-mui/-müi present tense
bui, buyu is, there is (present tense)	-nar/-ner plural ending
bülüge was, there was (perfect tense)	od- to go, proceed
čisu(n) blood	odqan youngest
-dur/-dür dative case	oi woods, forest
ečige father	olan many, much, very
eke mother	qatun queen
ene this	-run/-rün verbal ending
ger tent, house, home	tere that
-γad/-ged verbal ending (see notes)	-tur see -dur
	yayun what?

Lesson Three

Contents. Dative-locative; ablative; instrumental; comitative; variable -n stems; nominal inflection table; reflexive forms of nouns. Reading exercise (2).

§ 14. **Dative-locative.** The dative case has the usual 'to, for' meanings, and incorporates as well the 'in' meaning of the locative. It has the endings -tur/-tür. After vowels, *m*, *n*, and *l*, the ending is -dur/-dür.

⁴ *bariyad* is a verbal form coordinate with the finite form *odbai*, he went. It may be translated 'taking his ... he went ...' or 'he took ... and went ...'.

⁵ *oi ayulan-dur*, 'to the woods and mountains, or to the wooded mountain (i.e., out in the wilds)'. The case ending may refer to both words, or the first word may qualify the second.

⁶ *oi-ača* is in the ablative case: 'from the woods'.

⁷ *yaruyad* is the same construction as in Note 4.

⁸ *ögülerün* may be translated for the time being as 'saying'. Its value is little more than that of introductory quotation marks.

⁹ *olan bars*, 'many tigers'. Expressions of plurality do not generally require the plural ending.

¹⁰ *miqa čisu*. Supply 'and' to make it 'flesh and blood'.

¹¹ *asayurun* may be translated as 'asked'.

nigen γaγar-tur
tere čay-tur
tere jüg-tür
oi-dur odbai.

in a (certain) country
 at that time, then
 in that direction, that way
 He went to the woods.

Another form of the dative is in -a/-e, and is mostly encountered in older texts. It is often used to prevent a tiresome repetition of *dur*, *dur*. The spoken language has -d(ə), which goes back to still another suffix -da/-de, which also may be met with occasionally in literary Mongolian. By way of compromise many recent MSS write -du/-dü.

§ 15. **Ablative.** The ablative case, which ends in -ača/-eče, has the meaning 'from', and is also used in expressions of comparison.

oi-ača	from the woods
gola-ača	from afar
ger-eče	from the tent
nada-ača küčütei bolbasu	if he be stronger than I

§ 16. **Instrumental.** The instrumental case expresses 'by means of, with, for', and has the endings -iyar/-iyer after a consonant, and -bar/-ber after a vowel.

öber-ün čisun-iyar	with his own blood
üčügen üne-ber	for a low price
modu-bar, modun-iyar	with a stick, by means of a club

§ 17. **Comitative.** The comitative case (also called the sociative case) is the case of accompaniment, 'with, together with, in the company of', and has the endings -luya/-lüge.

aqā-luya	with (his) older brother
ečige-lüge	with father
altan-luya adali	similar to gold

§ 18. **Variable -n Stems.** Nouns ending in -n are of two types: stable -n stems and variable -n stems. The former, as the name indicates, retain the -n in all cases. In the latter type, the nominative and the definite accusative may retain -n or may lose it, and the indefinite loses it, while the instrumental may use either stem.

Apart from this, however, is the fact that nouns ending in -n generally lose this consonant when a suffix beginning with a consonant is added, e.g., *γurban*, three, but *γurbayula*, the three of them (< *γurban* + *γula*).

<i>ayulan-dur odbai.</i>	He went to the mountain.
<i>bars ber miqa-yi idemüi.</i>	The tiger eats the meat.
<i>bars (ber) miqa idemüi.</i>	A tiger eats meat.
<i>modu-yi</i> } <i>baribai</i>	He seized the club.
<i>modun-i</i> }	
<i>modu-bar</i> } <i>bars-i alabai.</i>	He killed the tiger with a club.
<i>modun-iyar</i> }	

§ 19. Nominal Inflection Table. We now may regard the complete picture of nominal inflection.

NOMINAL INFLECTION TABLE

Case	Consonant Stem		Vowel Stem		-n Stem ¹	
	back	front	back	front	stable	variable
Nom.	čay	ger	aqā	eke	köbegün	modu(n)
Gen.	čay-un	ger-ün	aqā-yin	eke-yin	köbegün-ü	modun-u
Acc.	čay-i	ger-i	aqā-yi	eke-yi	köbegün-i	modu-yi modun-i
Dat.-Loc.	čay-tur čay-a	ger-tür ger-e	aqā-dur	eke-dür	köbegün-dür köbegün-e	modun-dur modun-a
Ablat.	čay-ača	ger-eče	aqā-ača	eke-eče	köbegün-eče	modun-ača
Instr.	čay-iyar	ger-iyer	aqā-bar	eke-ber	köbegün-iyer	modun-iyar modu-bar
Comit.	čay-luya	ger-lüge	aqā-luya	eke-lüge	köbegün-lüge	modun-luya

¹ Both front and back words may be stable or variable

§ 20. Reflexive Forms of Nouns. Mongolian expresses the reflexive pronominal adjective 'one's own' by a reflexive suffix added after the declensional suffix, which in the gen., acc. and dat. cases may assume a different form. These forms always refer back to the subject of the sentence, i.e., our (own) father, his (own) tent. The basic endings are -iyan/-iyen after a consonant, and -ban/-ben or -yan/-gen after a vowel. These endings may in themselves serve as the genitive and accusative forms. The genitive and dative also have some anomalous forms.

aqā degü qoyar bars-i ečige- The elder and younger brother
-dür-iyen ögbei. gave the tiger to their (own)
father.

Gen. }	qayan-yuyan	eke-yügen
	qayan-(y)uban	eke-yüben
Acc. }	qayan-iyān	eke-ben
Dat.-Loc.	qayan-dur-iyān	eke-dür-iyen
	qayan-dayān	eke-degen
Ablat.	qayan-ačayan	eke-ečegen
	qayan-ačaban	eke-ečeben
Instr.	qayan-iyar-iyān	eke-ber-iyen
Comit.	qayan-luya-ban	eke-lüge-ben

Reading Exercise (2)

odqan köbegün ber aqā-luya oi-ača yaruyad, qayan ečige-dür irebei.
odqan köbegün ber bars-i üjged, aqā-dayān ögülerün, 'oi-dur bars
üjged, bars-i alamui¹', kemen² ögülebei. aqā ber degü-ben bariyad,
oi-ača yaruyad ger-tegen irebei. aqā degü qoyar modu-bar bars alayad,
bars-i ečige-dür-iyen ögbei. qayan bars-i yeke dura-bar bariyad, yurban
köbegün-iyen eke qatun-dur ögbei.

Vocabulary 3

adali	like, similar	keme-	to say
ala-	to kill	küčütei	strong
alta(n)	gold	modu(n)	tree, wood, stick
bolbasu	if, if it be	nada-	stem of bi I
čay	time	öber	oneself
dura(n)	desire, pleasure	ög-	to give
yurban	three	qola	far, distant
yurbayula	a group of three	üčügen	little, small
jüg	direction, side	üne	price, value

¹ bars-i alamui, lit. 'seeing a tiger . . . , we kill . . . ' (the subject 'we' is drawn from the context), and freely, 'when we see a tiger in the woods, we (habitually) kill the tiger'.

² kemen. Translate 'saying'. Its value here is that of closing quotation marks (equals Turkish diye).

Lesson Four

Contents. Adjectives and comparison of adjectives; adjectival suffixes; avoidance of ambiguity; formation of plurals; the verb; durative; preterite; coordinative gerund. Reading Selections: I. The Fool and the Sandalwood. II. The Ass in the Panther's Skin.

NB. Owing to the length of Lesson Four, two study periods are best devoted to it.

§ 21a. **Adjectives.** There is no formal difference between adjectives and nouns. A noun placed before another noun functions as an attribute to the latter. Thus, *altan* means 'gold', but in the nominal group *altan ordu*, 'the golden horde', it is an attribute.

<i>ünen</i>	true, truth, truly
<i>qara</i>	black, the black, that which is black
<i>qara morin</i>	a black horse
<i>yeke</i>	big, large, greatly, greatness, size
<i>yeke eljige</i>	a large donkey
<i>yeke idebei.</i>	it ate a great deal; it ate much.

§ 21b. **Comparison of Adjectives.** In compensation for the absence of comparison of adjectives as known in Western languages, the meaning of an adjective may be reinforced or underlined by words like *maši*, very, *ülemji*, more, *bügüde*, every, or *qamuy*, all. The last two words require the genitive or ablative case.

<i>maši yeke</i>	very large, larger
<i>ülemji yeke</i>	larger, greater
<i>ülemji bayan</i>	richer
<i>qamuy-ača küčütü</i>	strongest (of all)
<i>qamuy-un degere</i>	highest (of all)

As in Turkic languages, certain adjectives may form an intensifying prefix from their initial syllable + *-b*, which imparts the meaning 'the highest degree of' to the adjective.

<i>sab sain</i>	the very best
<i>qab qara</i>	pitch black
<i>čab čayan</i>	snow white
<i>šib šine</i>	brand new

§ 22. **Adjectival Suffixes.** The derivative suffix *-tu/-tü* (alternate form *-tai/-tei*) means 'having, possessed of', and often has adjectival significance. *-n* generally is lost before this ending.

<i>morin</i>	horse
<i>moritu</i>	horse owner, a rider
<i>üne</i>	price, value
<i>üne-tü</i>	having value, valuable
<i>usun</i>	water
<i>usu-tu quduy</i>	a water-filled well

A faint trace of an old Mongolian formal distinction between masculine and feminine is displayed in this suffix. Older classical texts (usually from the 17th century) differentiate *-tu/-tü* for masculine and *-tai/-tei* for feminine. Later texts use both forms indiscriminately but with a decided preference for *-tu/-tü*.

In the modern language the suffix *-tai/-tei* develops into a new comitative case, displacing *-luya/-lüge*.

Adjectives of color qualifying a feminine noun take the suffix *-γčín/-gčín*.

<i>ölögčín</i>	female, female being
<i>ölögčín bars</i>	female tiger, tigress
<i>qara morin</i>	black stallion
<i>qaraγčín morin</i>	black mare
<i>čayaγčín morin</i>	white mare

§ 23. **Avoidance of ambiguity.** Declensional endings are generally added only to the last word in a series. In cases where the first word could conceivably be construed as belonging to a series, the presence of an intercalated nominative particle such as *ber* will indicate the subject. Furthermore, adjectival function arising from juxtaposition of nouns may make possible two slightly different renderings of a phrase. However, the use of the reflexive forms of nouns prevents ambiguities such as that in English sentences like "He gave him his book".

<i>ayula oi-dur odbai.</i>	He went to the mountain and the woods, or, to the mountainous woods.
<i>oi ayulan-dur odbai.</i>	He went to the woods and the mountains, or, to the wooded mountains.
<i>bars miqa idemüi.</i>	He eats tiger('s) meat, or, A tiger eats meat.
<i>bars ber miqa idemüi.</i>	A tiger eats meat.
<i>bars ber miqa-yi idemüi.</i>	The tiger eats the meat.
<i>bars-un miqa-yi idemüi.</i>	He eats the meat of a tiger.
<i>köbegün ber eke-yi asayubai.</i>	The son asked his mother.
<i>köbegün eke-yi asayubai.</i>	He asked his son and mother (someone else's).
<i>köbegün eke-ben asayubai.</i>	He asked his (own) son and mother.
<i>köbegün-ü eke-yi asayubai.</i>	He asked the son's mother.

§ 24. **Formation of Plurals.** Plural formation in Mongolian is not such a vital topic as in some other languages, as the mere presence of a quantity word is sufficient indication of plurality. As a rule, the specific plural suffixes are resorted to only in cases of ambiguity. Thus they rarely occur after quantity words such as numerals. In most cases the

indication of the category suffices and the exact interpretation in terms of number is left to the reader.

<i>γurban köbegün</i>	three sons
<i>olan bars</i>	many tigers

The plural is formed by adding one of various suffixes, after which the regular case endings may be added. The suffixes most often used are the following.

a) *-nar/-ner* is a plural indicating a group of individuals, or a circle of similar people.

<i>aqā-nar</i>	the elder brothers (sons of one father)
<i>tengri-ner</i>	the gods (of a pantheon)

b) *-čud/-čüd* is a plural for human beings.

<i>mongyolčud</i>	the Mongols
<i>bayačud</i>	the children (as of one clan)

c) *-s* is of purely plural significance and may be used for all vowel stems.

<i>üge-s</i>	words
<i>tengri-s</i>	gods (in general)
<i>aqā-s</i>	elder brothers (in the sense of 'the older generation')

The *-i* of words in *-oi* or *-ai* drops before *-s*.

<i>noqai</i>	<i>noqas</i>	dogs
<i>moyai</i>	<i>moyas</i>	snakes

d) *-d* is used for vowel stems, or stems in *-l*, *-n*, *-r*. Stems in *-sun/-sün* drop this suffix entirely.

<i>qayan</i>	<i>qayad</i>	kings, qagans
<i>qan</i>	<i>qad</i>	minor princes
<i>noyan</i>	<i>noyad</i>	noblemen, princes
<i>tüšimel</i>	<i>tüšimed</i>	minister
<i>balyasun</i>	<i>balyad</i>	city

Stems in other consonants intercalate the vowel *-u/-ü-* before the *-d*.

<i>čerig</i>	<i>čerig-ü-d</i>	soldiers
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e) The plural ending *-nuyud/-nügüd* may be added to words as a strengthener.

<i>ḡayan-nuyud</i>	elephants, elephant herd
<i>olan-nuyud</i>	very many, all

Mongolian sometimes uses a double plural formation.

<i>lama-nar-ud</i>	lamas, priests
<i>bayadud</i>	children
<i>noyadud</i>	princes
<i>qayadud</i>	kings, qagans

The derivative forms in *-tu/-tü* and *-tai/-tei* form their plural in *-tan/-ten*.

<i>amin</i>	life
<i>amitu</i>	one alive, a being
<i>amitan</i>	living being(s)
<i>moritan</i>	horsemen

§ 25. **The Verb.** The Mongolian verb does not distinguish person, gender or number. The subject of a verb is to be seen from the subject of the sentence, or, if that remains unexpressed, from the context. The different verb forms are formed by means of suffixes. Some of those beginning with a consonant intercalate an *-u/-ü-* after a final stem consonant. This is indicated in the following by *u* or *ü* in parentheses.

§ 26. **Durative.** The durative form, corresponding in many respects to the present tense of Western languages, is indicated by *-(u)mui/- (ü)müi* added to the stem. This form is general, but used concretely. It also occurs in the use of an historical present.

<i>abumui</i>	he takes
<i>idemüi</i>	he eats

Some older alternate forms still occur sporadically, chiefly that in *-m*, as *abum*, or *-nam*, as *bainam*, is.

§ 27. **Preterite.** The preterite in *-bai/-bei* (after *b* and *r* with intercalated *u*) is used to depict in a factual manner an event which is finished, or the occurrences in a narrative.

<i>ögbei</i>	he gave
<i>abubai</i>	he took
<i>idebei</i>	he ate

A preterite ending in *-ba/-be* is also found.

§ 28. **The Coördinative Gerund.** The form in *-(u)γad/- (ü)ged* may be termed a coördinative gerund, or a gerund of parallel action. When two actions on a par with each other are expressed in the same sentence, the first will occur in the *-γad/-ged* form, while the second will have a finite form such as *-mui* or *-bai* (which in its turn may again be replaced by a gerund etc.). It is best translated by two finite forms. The negation is *üli*.

<i>abuyad</i>	taking, when he took
<i>ideged</i>	eating, when he ate
<i>qayan γurban köbegün-i bariyad, oi-dur odbai.</i>	Taking his three sons, the king went to the wood. OR: The king took his three sons and went to the wood.

Reading Selections

I. The Fool and the Sandalwood*

nigen teneg kümün ber altan-luya adali üne-tü goršiša neretü čandan modun-i oluyad, qudalduyan-u yažar-a abču oduysan-dur¹ ken ber² ču ese abubai. tegünče nigen negüresün qudalduyči-luya qamtu qonojad, tegün-ü negüresün-i ulus abuysan-i üjeju³ 'ene arya sain' kemen sanayad, čandan-ıyan tülejü⁴ negüresün bolyayad, maši üčügen üne-ber qudaldu-luya⁵.

II. The Ass in the Panther's Skin**

nigen arya-tu kümün ber eljigen-degen irbis-ün || arasun-i emüskeged busud-un tariyan-a talbiysan-dur¹ ulus ber 'tariyan-dur irbis orojuqui²' kemeju³ ayuyad ese kögebei. tegün-eče ulam yeke ideküi-dür⁴ olan ulus čuyalayad qola-ača qarbuju alabasu⁵ tere inu arya-tu kümün-ü eljige ajuyu⁶.

Vocabulary 4

<i>ab-</i> to take, to buy	<i>arya</i> plan, trick
<i>ajuyu</i> there was	<i>arya-tu</i> crafty
<i>ami(n)</i> life	<i>ayu-</i> to fear, dread
<i>amitan</i> being, creature	<i>baya</i> small
<i>amitu</i> one alive, a being	<i>bayačud</i> children
<i>arasu(n)</i> skin, hide	<i>baina(m)</i> is (durative of 'to be')

Selection I.

* From the commentary to the *Subhāṣitaratnanidhi* by Sa-skya paṇḍita (1182—1251), titled in Mongolian *saitur nomlaysan erdeni-yin sang subašidi kemekü šastir*, a xylograph (56 by 17 cm.), not dated, of 198 folios, in the Mongolian collection of The Royal Library, Copenhagen. Short title, and reference: *Subhāṣita* 5, fol. 4 v.

¹ *abču oduysan-dur*, 'when he took it, and went out to ...'.

² *ken ber*, Adding *ber* to *ken*, 'who', makes the indefinite pronoun, 'whoever'. *ču* is emphatic. Lit. 'whoever it may be did not buy it', i.e., no one at all bought it.

³ *ulus abuysan-i üjeju*, 'when he saw people buy ...'.

⁴ *tülejü*, translate as 'burning'.

⁵ *qudalduluya*, 'he sold (it)', is in the perfect tense.

Selection II.

** *Subhāṣita* 6, fol. 2 v.

¹ *talbiysan-dur*, 'when he sent out his ...'.

² *orojuqui*, translate as 'is loose'.

³ *kemeju*, translate as 'saying'.

⁴ *yeke ideküi-dür*, 'because it had eaten greatly'.

⁵ *qarbuju alabasu*, 'shooting ... they killed (it)'.

⁶ *ajuyu*, translate as 'being'. 'It being the crafty man's ...' or freely, 'and it was only the crafty man's donkey'.

balyasun city, town

bol- to be

bolya- to make

busu other, different; not

bügüde all

čayan white

čandan sandalwood

čerig soldier

ču emphatic particle

čulya- to assemble, gather

degere high, upper, above

eljige(n) ass, donkey

emüske- to dress (tr.)

ese no, not

goršiša a type of sandalwood

irbis panther

jayan elephant

köge- to hunt, rout out

kümün man

lama priest, lama

-luya perfect tense ending

maši very, more

moyai snake, serpent

mongyol Mongol, Mongolian

mori(n) horse

moritu rider, horseman

negüresün charcoal

nere name

neretü named, called

noqai dog

noyan prince, lord

ol- to find, acquire

ordu(n) camp, palace

oro- to go in, enter

ölögčün female being

qamtu (postposed, with comitative) together

qamuy all

qan minor prince, lord

qara black

qarbu- to shoot (with bow and arrow)

gono- to stay, dwell (overnight)

qudaldu- to sell

qudalduyan sale, trade

qudalduyči seller, merchant

quduy well

sain good, fine

sana- to think, recall

šine new

talbi- to put, place; to release,

abandon

tariya(n) field, meadow

teneg foolish

tengri (or *tngrī*), god, heaven

tere this

tegün- oblique stem of *tere*

tegünče then, thereupon (from

ablative)

tüle- to burn

tüšimel minister, official

ulam gradually

ulus people, nation

usun water

usu-tu watery, water-filled

üge word, speech

ülemji more

üne price, value

üne-tü valuable

üne(n) truth

Lesson Five

Contents. Gerunds (in *-n*, *-ču/-ju*); verbal nouns (in *-qu/-kü*, *-yči* and *-ysan*); declension of verbal nouns. Reading Selection: III. The Timid Hares.

§ 29. Gerunds. Gerunds (also called **converbs**) are unvarying verbal forms, not declined or conjugated, which indicate ties between actions and various degrees of subordination.

a) The gerund of absolute subordination ends in *-(u)n*/*-(ü)n*.

abun

iden

It indicates an action completely subordinate to the following form, which may be another gerund or a finite form. The negation is *ülü*.

üjen oduyad sayun бүкүи-дүр . . . 'looking, (they) went out; sitting, (they) were', *i.e.*, they went out and looked, and while they were sitting there . . .

Its most frequent use is in the word *kemen*, 'saying', now reduced to the value of mere quotation marks.

b) The subordinate gerund ends in *-ču/-čü* after consonants (except *l*) and in *-ju/-jü* after vowels and *l*.

abču *idejü*

The action expressed by the subordinate gerund must logically occur before that in the form to which it is subordinate. It is consequently best translated into English by a separate clause. The negation is *ülü*.

gola-ača qarbuju alabasu When they killed it, by shooting from afar . . .
čandan-ıyan tüleju negüresün After making charcoal, by burning
bolıyayad . . . qudalduluja. his sandalwood, he sold it . . .

c) The coördinative gerund in *-yad/-ged* has been treated above (Lesson Four, § 28).

§ 30. Verbal Nouns. A verbal noun is a substantive derived from a verb. It may act as a verb with regard to what precedes it, but is inflected like any other noun. Several verbal nouns are frequently used as predicates and thus enter on a line with the finite verbal forms.

a) The infinitive (also called future participle), or *nomen abstractum*, is used in a purely abstract sense, or for an action not seen concretely. It denotes the concept of the action indicated by the verb. It ends in *-qu/-kü* or *-qui/-küi*.

abqu the taking (Ger. das Nehmen), that which one takes
ideküi the eating (Ger. das Essen), that which one eats
ta ayuqu kereg ügei. Your fearing (is) without reason.
šal kemekü dayun a sound saying 'splash'

Furthermore, it is used as a finite form with future meaning.

či mayad üküü. You will surely die.

It may take the negatives *ügei* or *ülü*.
There is an archaic plural form in *-qun/-kün*.

aqun those who are, live
bükün those who exist; everything

b) The present participle, or *nomen actoris*, ends in *-(u)γči/-(ü)gči*, and since it is concrete, denoting a real thing, it may have a plural, which is in *-d* (archaic plural in *-n*). The negation is *ülü*.

abuγči he who is taking, the taking one
idegči he who is eating, the eating one
qudalduyči the seller, merchant
šal kemegči yayun bui? What is that which says 'splash'?

c) The preterite participle, or *nomen concretum*, describes a concrete action or the concrete result of an action. It ends in *-(u)γsan/-(ü)gsen*. Its plural is in *-d* (before which *-n* disappears), *-(u)γsad/-(ü)gsed*. The negations are *ügei* or *ülü*.

abuγsan he who has taken, that which has been taken
idegsen he who has eaten, that which has been eaten
abuysad the taken things, those things one has taken
gamiya iregsen bui? 'Where is it having come?', *i.e.*, Where did it come from?
bi sonosuγsan bülüge. I am one having heard (it);
gamuy-i daruγsan bayatur. I am the one who heard it.
The hero who has conquered everything.

§ 31. Declension of Verbal Nouns. Being nouns, these forms may have plurals (except for the abstract infinitive), and be declined according to their use in the sentence. Since person is not expressed in a form like *kemeküi-dür*, lit. 'in the saying', it may be drawn from the subject, 'he', 'in his saying', *i.e.*, when he said.

a) Genitive.

teimü nigen yajar-a ireküi-yin I am the one who heard a noise
či mege-yi bi sonosuγsan bülüge. come to such and such a place.
jimis unaqu-yin dayun the noise of fruit falling

b) Accusative.

dayun yarqu-yi taulai sono-suyad When the hares heard the sound coming out (resounding)

c) Locative. The literal meaning of 'in, in that' can often be translated by 'when'.

ünege ber 'yayun bui' keme-küi-dür When the fox said 'What is that?'
čandan-i abču oduγsan-dur When he went out, taking the sandalwood

d) **Ablative.** This may be translated by 'from, since, because of' and so on.

kedün taulai aysan-ača From there being some hares, or,
since there were some hares ...
arsalan taulai goyar qamtu Because of a lion's being together
baiysan-ača with a hare ...

e) **Instrumental.** This is most often used with the form in *-γsan*, which combines with the ending *-γar* (an alternate form of *-bar*) to yield *-γsayar*/*-gseger*. It may be translated 'while, by, owing to, what with' and so forth.

maši olan kürüged ayun du- Owing to the coming of a great
tayaysayar ... many who had become frightened and fled ...
kürkü-ber in order to arrive

f) **Comitative.**

qudalduyči-luya with a merchant
bolyaqwi-luya qamtuda in addition to making ...

Reading Selection

III. The Timid Hares*

urida nigen nayur-un dergede kedün taulai aysan-ača usun-u köbege-deki¹ modun-u jimis nayur-tur unaqui-dur šal kemeküi dayun yarqu-yi taulai sonosuyad ayuju dutayayad ünegen-e učiraysan-dur ünege ber 'yayun bui' kemeküi-dür, taulai ber 'šal irebei' kemegsen-dür ünege basa dutayabai². tere metü ulamjilan sonosuyad maši olan kürüged ayun dutayaysayar, nigen arsalan-dur kürcü ögülegsen-dür arsalan ber 'šal kemegči yayun bui, gamiya iregsen bui' kemeküi-dür, tedeger³ ber öber öberün⁴ ken-eče sonosuysan-ıyan dam dam asayuyssayar, taulai-dur tulqui-dur taulai ber 'teimü nigen yajar-a ireküi-yin čimege-yi bi sonosuysan büliüge' kemeged bügüde-yi dayayulju, tere nayur-un jaqa-dur kürüged küliyejü baitala⁵, nigen jimis unayad šal geju dayun yaruysan-dur, taulai ber 'ene büliüge' kemebei. tegün-e arsalan ber 'ene inu jimis unaqu-yin dayun bui-ja. ta ayuqu kereg ügei' kemeju bügüde-yi amuyululuya⁶.

* *Subhāṣita* 5, fol. 5 r.

¹ *köbege-deki*, 'at the edge of'.

² This first sentence is not long by Mongolian standards. The student may compare his translation with that given in Lesson Six, § 32.

³ *tedeger*, or *tede*, is the nom. pl. of the demonstrative pronoun *tere*, this (gen. *tegün-ü*, etc.).

⁴ *öber öberün ken-eče*, 'from whom they themselves (had heard it)'.

⁵ *baitala*. Translate 'while they stood (and waited)'.

⁶ *amuyululuya*. The perfect tense in *-luya* is used to conclude a narrative.

Vocabulary 5

<i>a-</i> to be	<i>kür-</i> to come, to arrive
<i>amuyul-</i> to calm (trans.)	<i>mayad</i> surely, certainly
<i>arsalan</i> lion	<i>metü</i> postposition, like
<i>bai-</i> to be; to stand	<i>nayur</i> lake
<i>bi</i> I	<i>öber</i> self, oneself
<i>bü-</i> to be, to exist	<i>gamiya</i> where
<i>či</i> thou, you (2nd p. sg.)	<i>qamtuda</i> = <i>qamtu</i> postp., together
<i>čimege</i> sound, noise	<i>sayu-</i> to sit, dwell
<i>daya-</i> to follow	<i>sonos-</i> to hear
<i>dayayul-</i> to cause to follow after	<i>šal</i> 'splash' (onomatapoetic)
<i>dayu(n)</i> sound, noise	<i>ta</i> you (2nd p. pl.)
<i>dam dam</i> one after the other	<i>taulai</i> hare
<i>daru-</i> to press, conquer	<i>tedeger</i> these (pl. of <i>tere</i>)
<i>dergede</i> beside; towards; before	<i>tegün-</i> oblique of <i>tere</i>
<i>dutaya-</i> to flee	<i>tul-</i> to get to, to reach
<i>ge-</i> to say	<i>učira-</i> to meet
<i>-ja</i> indeed, to be sure	<i>ulamjilan</i> gradually
<i>jaqa</i> edge, shore	<i>una-</i> to fall
<i>jimis</i> fruit, berries	<i>urida</i> previously, once
<i>kedün</i> some, several	<i>ügei</i> postposition, without
<i>kereg</i> cause, matter, reason	<i>ükü-</i> to die
<i>köbege</i> edge, border	<i>ülü</i> particle, no, not
<i>küliye-</i> to wait	<i>ünege(n)</i> fox

Lesson Six

Contents. Style; remaining finite forms (in *-luya*, *-juqui*, and *-yu*); remaining gerunds (reporting, purpose, condition, terminative).
Reading Selection: IV. The Lion and the Hare.

§ 32. **Style.** Mongolian documents in the 17th century still retain a terse direct style of reporting, reflecting no doubt the oral style of narration. Towards the end of the 17th century, however, it became fashionable and elegant to extend sentences to great lengths by substituting gerunds for finite forms and otherwise prolonging the thought. In fact, the longer the sentence, the more literary was considered to be the style. An early text displaying this tendency is the Chronicle of Saγang Sečen (also called Sanang Sečen) dating from 1662. The new style arose under the influence of literary Tibetan. In English, of course, these involved constructions must be broken up into smaller parts, with generous use of clauses.

Sample sentence.

urida nigen nayur-un dergede kedün taulai aysan-ača usun-u köbege-deki modun-u jimis nayur-tur unaqui-dur šal ke-

Literal translation.

Once upon a time, owing to some hares living beside a lake, the hares, hearing a noise resound, saying 'splash', of fruit from a tree

mekü dayun yargu-yi taulai sonosuyad ayuju dutayayad ünege-e učiraysan-dur ünege ber 'yayun bui' kemeküi-dur, taulai ber 'šal irebei' kemegsen-dür ünege basa dutayabai. at the water's edge falling into the lake, becoming frightened and fleeing, and having met a fox, and the fox having said, "What is it?", and the hares saying, "A noise came", the fox fled thereupon.

Literary translation

Once upon a time, there were some hares who lived beside a lake. Fruit from a tree at the water's edge fell into the lake. The hares, when they heard a sound saying 'splash' resound, became frightened and fled. They met a fox, who said, "What is it?" The hares said, "A noise came." The fox thereupon fled.

The following sentence is a good illustration of the use of the various subordinating gerunds¹.

bi morin-i aqa-ača erin abču degü-degen ögüged, tere inu tegün-i nada-ača abču, bi arɣamɣi abura ger dотора оротала, degü ber ken-dür yayun-i ču ögülel ügegüye mordoɣu odbai. I went and got the horse from my elder brother and gave it to my younger brother, who took it from me and while I went into the tent to get a rope, younger brother, not saying anything to anyone, went riding off.

§ 33. Remaining Finite Forms.

a) **Perfect.** The perfect tense ends in *-(u)luya / -(ü)lüge*.

abuluya he has taken
idelüge he has eaten

This states a fact of completed action, and the situation thus established. It is often found on the closing verb in a narration (*cf.* texts to date).

Dharma-bala-yi qayan bolya-luya. They have made Dharma-bala king.

b) **Verb** in *-čuqui / -čüküi (-juqui / -jüküi* after vowels and *-l*). This form gives objective statements about the general state of affairs at a given moment. It may not occur with the first person.

abčuqui
idejüküi
tariyan-dur irbis orojuqui. A panther has got loose on the fields.
tere tüšimel ese boljuqui. He did not become his minister.
ireged üjeged deilejüküi. *Veni, vidi, vici.*

¹ From I. J. Schmidt, *Grammatik der mongolischen Sprache*, St. Petersburg, 1831, p. 65.

c) **Verb** in *-(u)yu / -(ü)yü*. This form is used in general statements which are valid irrespective of time.

abuyu
ideyü
nigültü kilinča üiledbesü, amitan tamu-dur unayu. If living beings commit sinful acts, they fall into hell.

§ 34. Remaining Gerunds.

a) **Gerund of Reporting.** Verbs of saying, speaking, *etc.* (*verba declarandi*), have a special form to introduce direct speech. It ends in *-(u)run / -(ü)rün*.

ögülerün (thus) saying
asayurun inquiring (as follows)
jarliy bolurun commanding, declaiming (of royal personages, 'saying')

b) **Gerund of Purpose.** Intention or purpose is expressed by the ending *-(u)ra / -(ü)re*, which may be translated by 'for, to, in order to'. The negation is *ülü*.

abura
idere
oi ayula-yi ɣaiqara in order to behold the woods and mountain
jułjayan-ıyan idere in order to eat her own young

c) **Conditional Gerund.** This form denotes an act which is a necessary condition (logical or temporal) of the following action coming into effect, and has the ending *-basu / -besü (-ubasu* *etc.* after *b* and *r*). It may be translated by a clause in 'if, when' (*cf.* the dual meaning of Ger. *wenn*). The negation is *ese*.

abubasu
idebesü
gola-ača qarbuju alabasu When they killed it, by shooting from afar
teimü busu bolbasu If it be otherwise (than) so

The modern language uses a form in *-bala / -bele*.

d) **Terminative Gerund.** This form indicates an action, which when finished permits the main action to begin. It ends in *-tala / -tele*, and may be translated by 'while, as soon as, as long as'. The negation is *ülü*.

abtala
idetele
nayur-un jaqa-dur küliyeju While they stood waiting at the edge of the lake
baitala going as far as; until
kürtele

Reading Selection

IV. The Lion and the Hare*

nigen yaĵar-a arsalan taulai qoyar qamtu baiysan-aĉa, arsalan ber taulai-dur ürgülĵi omoylaĵu doromĵilan jobayaqui-dur taulai qaširan qorosqu sanaya töröĵü yabuysan-aĉa¹ nigen yeke usutu gün quduy-i üjged arsalan-dur ögülerün: 'abayai a, tanu yayun kemegsen бүкүн-i bi küliyekü bolbaĉu², ende nigen amitan ber "üneger kücütei bolbasu nada-luya temeĉigtün³, teimü busu bolbasu minu boyol bui" kemeĵü bainam' kemegsen-dür, arsalan omoy || anu badaraĵu 'gamiya bainam? tegün-i nadur üjegül' kemegsen-dür taulai ber quduy-un dergede abaĉiyad 'egün-ü dотора байна' kemegsen-e arsalan önggüiĵü üjged, niyur-iyar aturiyulqu ba soyoya-ban irĵailyaqu terigüten-i üiledküi-dür, usun-u dотора ĉu mön teimü dürsü yaruy-san-i amitan bolyan sanaĵu quduy-un dотора qarayad ükügsen-iyer, taulai ber noyalayĉi ügei bolĵu amurĉiluya.

Vocabulary 6

<i>a</i> vocative particle	<i>jarliy</i> decree, order, edict
<i>abaĉi-</i> to lead, conduct away	<i>jarliy bol-</i> to command, proclaim; of a royal figure, to say, speak
<i>abayai</i> master (address to superior), sire	<i>jobaya-</i> to torment
<i>amitan</i> being, creature, sentient	<i>ĵulĵaya(n)</i> young, offspring
<i>amurĉi-</i> to live in peace and quiet	<i>kilinĉa</i> sin, fault
<i>aryamĵi</i> rope	<i>küĉü(n)</i> strength
<i>aturiylul-</i> to wrinkle (trans.)	<i>kücütei</i> strong
<i>ba</i> and	<i>küliye-</i> to wait; to endure
<i>badara-</i> to flame up	<i>mordo-</i> to ride off, depart
<i>boyol</i> slave	<i>mön</i> deictic particle, just that one
<i>bögesü</i> if there be	<i>niyur</i> face
<i>busu</i> other, otherwise; not (postp.)	<i>nigültü</i> sinful
<i>bükün</i> everything	<i>noyalayĉi</i> tyrant
<i>deile-</i> to surpass, conquer	<i>omoy</i> pride, arrogance
<i>doromĵila-</i> to humiliate, insult	<i>omoyla-</i> to be proud
<i>dotor</i> interior, inner	<i>ögüel</i> word, statement
<i>dotor-a</i> in, inside	<i>önggüi-</i> to crane one's neck
<i>dürsü</i> form, shape	<i>qarai-</i> to spring, leap
<i>ese</i> no, not	<i>qašira-</i> to be bothered
<i>gün</i> deep	<i>qoros-</i> to become angry
<i>yaiqa-</i> to regard with wonder	<i>sanaya</i> thought, memory
<i>yar-</i> to go out; to assume, take on	<i>soyoya</i> eyeteeth
<i>irĵailya-</i> to bare teeth (at one another)	

* *Subhāṣita* 2, fol. 40 r.

¹ *yabuysan-aĉa*, freely, 'because he had got into an angry frame of mind'.

² *bükün-i bi küliyekü bolbaĉu*, 'although I am one who has endured everything'.

³ *nada-luya temeĉigtün*, 'let him contend with me'.

tamu hell
temeĉi- to contend, quarrel
terigü(n) head, beginning
terigüten those things at the beginning, the rest, *et cetera*
törö- to be born, to arise

ügegüye not
üiled- to do, perform
üjegül- to cause to see, to show
üneger indeed, truthfully
ürgülĵi incessant
yabu- to travel, wander, go

Lesson Seven

Contents. Personal pronouns; reflexive pronouns; demonstrative pronouns; interrogative and indefinite pronouns; remaining verbal nouns (in -day, -ya, and -l); adversative gerund (in -baĉu); causative voice; medio-passive voice. Reading Selection: V. The Throne Robber. NB. Owing to the length of Lesson Seven, two study periods are best devoted to it.

§ 35. **Personal Pronouns.** The Mongolian personal pronouns have the same declensional endings as do regular nouns, the only difference being that there are some slightly different forms in the nominative, genitive and accusative for the 1st p. sg. & pl. and the 2nd p. sg.

Singular		
Nom.	<i>bi</i> I	<i>ĉi</i> you (thou)
Gen.	<i>minu</i>	<i>ĉinu</i>
Acc.	<i>nama-yi</i>	<i>ĉima-yi</i>
Dat.-Loc.	<i>nadur</i>	<i>ĉimadur</i>
Ablat.	<i>nadaĉa</i>	<i>ĉimaĉa</i>
Instr.	<i>nada-bar</i>	<i>ĉima-bar</i>
Comit.	<i>nada-luya</i>	<i>ĉima-luya</i>
Plural		
Nom.	<i>ba</i> we	<i>ta</i> you
Gen.	<i>manu</i>	<i>tanu</i>
Acc.	<i>mani</i>	<i>tani</i>
Dat.-Loc.	<i>mandur</i>	<i>tandur</i>
Ablat.	<i>manaĉa</i>	<i>tanaĉa</i>
Instr.	<i>maniyar</i>	<i>taniyar</i>
Comit.	<i>manluya</i>	<i>tanluya</i>

The plural of "I" is exclusive (*i. e.*, does not include the person addressed), because it originally meant 'I and the ones about me'. The inclusive plural (you + I = we) is *bide* (gen. *biden-ü*, etc.).

Verbal forms do not necessarily use accompanying personal pronouns, this information being derived from the context.

The genitives of the personal pronouns, *minu*, *ĉinu*, *manu*, *bidenü* and *tanu*, correspond to the pronominal adjectives 'my, your, our' in English.

minu boyol the slave of me, my slave

To express 'mine, yours, ours' etc., the suffix *-qai* / *-kei*, 'the one pertaining to', is used. It also occurs with some other pronouns.

ĉinükei yours, that pertaining to you, "das deinige"

§ 36. **Reflexive Pronouns.** The reflexive pronoun may be expressed by forms of the word *öber* (*öger*), self. This pronoun may occur with all three persons, and may be the nominative subject of a clause.

Nom.	<i>öber(-iyen)</i>
Gen.	<i>öber-ün</i>
Acc.	<i>öber-iyen</i>
Dat.-Loc.	<i>öber-tegen</i>

A circumlocution, *beye minu*, my body, myself, is also used in the first person.

§ 37. **Demonstrative Pronouns.** The pronoun of the third person is not generally expressed, for which reason these have now largely disappeared. The only forms remaining of **i*, he, are *inu*, and (rarely) *imayi* and *imadur*. From **a*, they, the form *anu* remains.

The demonstratives *ene*, this, and *tere*, that, may serve as substitute for a pronoun of the third person.

<i>Singular</i>		
Nom.	<i>ene</i> this	<i>tere</i> that
Gen.	<i>egün-ü</i>	<i>tegün-ü</i>
Acc.	<i>egün-i</i>	<i>tegün-i</i>
Dat.-Loc.	<i>egün-dür</i>	<i>tegün-dür</i>
Ablat.	<i>egün-eče</i>	<i>tegün-eče</i>
Instr.	<i>egün-iyer</i>	<i>tegün-iyer</i>
Comit.	<i>egün-lüge</i>	<i>tegün-lüge</i>
<i>Plural</i>		
Nom.	<i>ede</i> these	<i>tede</i> those
Gen.	<i>eden-ü</i>	<i>teden-ü</i>
Acc.	<i>eden-i</i>	<i>teden-i</i>
Dat.-Loc.	<i>eden-dür</i>	<i>teden-dür</i>
Ablat.	<i>eden-eče</i>	<i>teden-eče</i>
Instr.	<i>eden-iyer</i>	<i>teden-iyer</i>
Comit.	<i>eden-lüge</i>	<i>teden-lüge</i>

The forms *ede* and *tede* have the alternate, more emphatic forms *edeger* and *tedeger* (from *ede* + *ber*, *tede* + *ber*)¹, gen. *edeger-ün*, *tedeger-ün*. The words *eimü* and *teimü*, such, such a, are declined as in the table above (gen. *eimü-yin*, *teimü-yin*).

¹ The alternation of *g/b*, which can also be observed elsewhere, is due to a confusion of two originally distinct spirants, which both disappeared at an early stage of the history of the Mongolian language, and which consequently appear in the written language now as *b*, now as *g*.

<i>öber</i> ,	<i>öger</i>	self
<i>debel</i> ,	<i>degel</i>	cloak
<i>-bar</i> ,	<i>-gar</i>	instrumental case

§ 38. Indefinite and Interrogative Pronouns.

These pronouns are indefinite in dependent clauses and interrogative in main clauses: *ken irebesü* 'if somebody comes', *ken irelüge* 'Who came?' In case of ambiguity *ba* or *ber* is added to characterize a pronoun as indefinite: *ken ber iremüi* 'Someone is coming'.

<i>ken</i> , pl. <i>ked</i>	who
<i>yayun</i>	what
<i>ali</i>	which (out of a limited number)
<i>yambar</i>	what kind
<i>kedün</i>	how many; several
<i>kejiye</i>	when
<i>qamiya</i>	where
<i>ker</i>	how
<i>ker be</i>	if
<i>ali ... ali</i>	either ... or

§ 39. Remaining Verbal Nouns.

a) The **iterative noun** is a form expressing iterative or repeating action, and may also denote frequentative or customary action. It ends in *-(u)day* / *-(ü)deg*. It is one of the grammatical forms that grows more frequent in recent MSS. Its negative is *ügei*.

<i>abuday</i>	frequent or habitual taking, he who repeatedly takes
<i>idedeg</i>	frequent or habitual eating, he who repeatedly eats
<i>baiday</i>	ordinary, usual

b) The **continuative noun** denotes an action which is always or continuously done. It ends in *-ya* / *-ge*, and after *-i*, in *-ya* / *-ye*.

<i>abuya</i>	he who always takes
<i>idege</i>	he who always eats
<i>sanaya</i>	that which is always thought, a memory
<i>tariya</i>	that which is cultivated, a field

The negative used is *ügei*.

c) **Noun in -l.** This form sees action not taken in any particular way. It ends in *-(u)l* / *-(ü)l*.

<i>abul</i>	a taking
<i>irel</i>	a going
<i>ayul</i>	fright
<i>sanal</i>	thought, memory
<i>töröl</i>	birth
<i>inayši irel ügei</i>	without coming over here

The negative is *ügei*, and the form is often used with the negative. This form may also take a direct object.

ači-yi sanal ügegüi having no memory of good deeds

§ 40. **Adversative Gerund.** This form has the meaning 'although, though, in spite of' and ends in *-baču* / *-bečü*. It derives from the preterite *-ba(i)* + *ču*, an emphatic particle. The negation is *ese*.

bolbaču although he is one who
kemebečü even though he said

§ 41. **Causative Voice.** The meanings of to cause an action to be performed, to have an action done, to see that someone does an action, or to leave it to another to perform an action are expressed in Mongolian by the causative voice of the verb. This is formed with the suffixes *-ya-* / *-ge-* (after *b*, *d* and *s*: *-ga-* / *-ke-* and after *i*: *-ya-* / *-ye-*) and *-yul-* / *-göl-* (chiefly after vowels). With verb stems in *-yu-* haplology produced forms like (preclassical) *sayul-* 'to set' from *sayu-* 'to sit', which were then reinforced by the normal suffix *-ya-*: *sayulya-*. This suffix *-lya-* / *-lge-* has now been extended to many vowel stems.

<i>üje-</i>	to see
<i>üjegül-</i>	to make see, to show
<i>ide-</i>	to eat
<i>idegöl-</i>	to give to eat, to feed
<i>sayu-</i>	to sit
<i>sayulya-</i>	to seat, to appoint
<i>bol-</i>	to be, to become
<i>bolya-</i>	to cause to be, to make
<i>buča-</i>	to turn back, return (intr.)
<i>bučaya-</i>	to make turn back, return (tr.)
<i>emüs-</i>	to dress (intr.)
<i>emüske-</i>	to clothe, dress (tr.)
<i>bos-</i>	to rise
<i>bosqa-</i>	to raise
<i>joki-</i>	to be suitable, fit in
<i>jokiya-</i>	to compose, create, fashion
<i>bayu-</i>	to descend, to camp
<i>bayulya-</i>	to cause to descend, to settle in a camp (tr.)

§ 42. **Medio-Passive Voice.** The passive of Western languages is the mere opposite of the transitive-intransitive dichotomy of the active voice. The Mongolian medio-passive, however, is not in opposition to the active voice, but another function of it, and, in that the action reflects on the subject, middle as well. The passive is, in effect, construed as a medial causative. The endings are *-yda-* / *-gde-* after vowels and *-da-* / *-de-* after consonants. After *b*, *d*, *g*, *r* and *s*, the ending is *-ta-* / *-te-*.

<i>ab-</i>	to take
<i>abta-</i>	to be taken
<i>ide-</i>	to eat
<i>idegöl-</i>	to give to eat
<i>idegde-</i>	to give (one's self to someone) to eat, to be eaten
<i>bari-</i>	to seize, take
<i>bariyul-</i>	to cause to take, to hand over
<i>bariyda-</i>	to cause (somebody else) to take (the speaker), to be taken

Agency with the passive is expressed by the dative case.

<i>qayan bars-tur miqa idegölbei</i>	The king let the tiger cat meat
<i>qayan bars-tur idegdebei</i>	The king let the tiger eat him: the king was eaten by the tiger

Reading Selection

V. The Throne Robber*

dumda oron-u nigen qayan ber Ruto neretü nigen jiyasuči kümün-i tüšimel bolyan debšigülügsen-iyer tere mayu kümün küčütü boluyad ači-yi sanal ügegüi qayan-i qoroyan, qayan-u köbegün Dharma-bala kiged Bala neretü goyar-i kögejü orkiyad, öber-iyen qayan-u širegen-e
5 sayuju, uridaki qayan-u tüšimel Šinti-bikrahi neretü-dür čima-yi buu alasuyai¹, minu tüšimel bol² kemegsen-e tere tüšimel ese boljuqui. tegün-e tere tüšimel-i bariju nigen gün quduy-un dотора оroyuluyad edür-ün nižeged³ emkü yulir ba nigen uyuči || usun-iyar jilmegöljü yurban sara boluysan-u qoina yaryaju irebesü mašida ečiged šira üsün
10 inu segseijü tamir yekede doroidaysan ajuju⁴. tegün-e 'ediuge minu tüšimel bol' kemebečü ese boluysan-dur, tere mayu qayan ögülerün 'ene sain uqayatai tula alabasu qairan bainam⁵; daisun tula egün-i sayulyaju ülü bolqu; kižayar-tur čülejü kögegtün⁶ kemejü kögelgebei. tendече tere tüšimel ber uridaki qayan-u goyar köbegün-i erigseger
15 yabuju, nigen yažar-a olan keüked dотора baiqu-yi oluyad tejiyejü üčügen ösügsen⁷ čay-tur nigen širege jasažu Dharma-bala-yi sayulyayad, tüšimel öber-iyen öljei orošiyulqu terigüten sain beleg jokiyabai⁸.

* *Subhāṣita* 2, fol. 26 v., ff.

¹ *čima-yi buu alasuyai*, lit., don't let me have to kill you, i.e., I shall not kill you.

² *bol*, the pure stem serves as imperative of the 2nd p. sg., 'be, become'.

³ *edür-ün nižeged*, 'once a day'.

⁴ *ajuju*, translate 'being, was (were)'.

⁵ *qairan bainam*, 'that would be a pity'.

⁶ *kögegtün*, 'drive him away'.

⁷ *üčügen ösügsen*, 'grown to young manhood'.

⁸ *terigüten sain beleg jokiyabai*, 'he bestowed all manner of good gifts and similar things'.

tegüneče ulam-iyar albatu ulus-i baya saya olju cögeken čerig beledüged, tedegerün unulya-dur imayta eme jayan-i čuylayulju bajayabai.
 20 tegüneče jiyasuči qayan-dur čeriglejšü oduysan-dur tere qayan olan čerig abču mordoju ireged, || olan yeke jayan-nuyud-i talbiqui-dur inadu Dharmabala-yin čerig ber eme jayan-nuyud-i uytuyulju talbibai. tedeger yeke jayan-nuyud ber eme jayan-nuyud-i üjged inayši irel ügei gedergü bučaju öber-ün čerig-iyen tobray bolyaqui-luya qamtuda Dharmabala-yin
 25 čerig ber⁹ jiyasuči-yin čerig-i kögeged mašida doroidayulju törö-yi inu buliyayad Dharma-bala-yi širegen-e sayulyaju qayan bolyaluya.

Vocabulary 7

ači good deed, benefaction
 albatu subject, inferior
 ali which (of several), where, what

ba and; we
 baya saya little by little
 baiday usual, ordinary
 bajaya- to prepare, arrange
 beled- to prepare, set up
 beleg gift, present
 beye body, self
 bide we (inclusive)
 buliya- to take possession of
 buča- to turn back
 buu prohibitive particle
 čerig soldier; army; war
 čerigle- to wage war
 či thou, you
 čima- oblique stem of či
 cögeken some few
 čuylayul- to collect, assemble
 čüle- to banish
 daisun enemy
 debšigül- to appoint; promote
 doroida- to be weakened
 doroidayul- to vanquish
 dumda middle, center
 dumda oron middle land, i. e., India; China
 eče- to grow thin, emaciate
 edüge now
 edür day

egün- oblique stem of ene
 emkü mouthful, morsel, bit
 eri- to seek, request
 gedergü back, backwards
 yarya- to take out, bring out
 yulir meal, ground grain
 idegde- to be eaten
 idegül- to feed, give to eat
 imayta exclusive, sole
 inadu existing, on this side
 inayši hither, to this side
 jayan elephant (pl. -nuyud)
 jasa- to set up, fix
 jiyasu(n) fish
 jiyasuči fisherman
 jilmegül- to punish
 jokiya- to make, fashion
 beleg jokiya- to give gifts
 kejšiye once, when
 ker how
 keüken child (pl. -d)
 ki- to make, construct
 kiged and
 kijayar border, edge, shore
 köge- to turn out, hunt down
 kögelge- to have driven away
 mayu bad, evil, poor
 manu- oblique stem of ba
 mašida very, extremely
 minu- oblique stem of bi
 mordo- to set out, travel
 nadur, namayi see bi

⁹ inayši irel ügei . . . , 'Without coming over here (to our battle lines), they turned back, and what with (the elephants) having trampled their own soldiers into the dust, the army of Dharma-bala routed . . . '.

nižged one at a time
 orki- to cast, break, loose (perfectivizing auxiliary)
 oroyul- to place in, have enter
 oron place; opportunity
 orošiyul- to establish, bring about, introduce
 öber-iyen oneself
 öljei fortune, happiness
 ös- to grow up
 qaira(n) love, sympathy, pity
 qamtuda with, together with (postpositional), simultaneous
 goina after, since (postp.)
 goroya- to kill
 sayulya- to seat, appoint
 sanal remembrance, memory, thought
 sara(n) moon, month
 segsei- to be dishevelled
 šira yellow

širege(n) table, throne
 talbi- to put, place, arrange
 tamir power, force
 tanu- oblique stem of ta
 tegün-e in this = then
 tejšiye- to rear, bring up
 tende-eče from there, thereupon
 tobray dust, ground
 törö kingdom, law
 töröl birth
 uytuyul- to meet, send to meet
 uyučı swallow, gulp
 unulya riding animal
 uqaya(n) reason, intellect
 uqayatai intelligent
 ügegüi not existing
 üjegül- to show
 ülü no, not
 üsün hair
 yambar which, what sort
 yekede greatly to a high degree

Lesson Eight

Contents. Reciprocal voice; particles (negative, interrogative, prohibitive, vocative); postpositions; numerals (cardinal, ordinal, collective). Reading Selection: VI. The Hungry Tigress (Part One).

§ 43. Reciprocal Voice. The reciprocal voice denotes action performed by several persons in cooperation, either working against one another or for each other. Its suffixes are -ldu-/-ldü- and -lča-/-lče-.

keme-	to say
kemeldü-	to say as with one voice
asayu-	to ask
asayulča-	to ask each other

There is however a distinct tendency to use -ldu- about reciprocal relations and -lča- about joint actions:

bari-	to take, to seize
barildu-	to seize each other, to wrestle
ide-	to eat
idelče-	to eat something together
yabu-	to wander, to travel
yabulča-	to journey together (as a family)
alaldu-	to fight one another (not a common enemy)
qudaldu-	to trade, to buy and sell

§ 44. Particles.

a) **Negative.** Negation is expressed in Mongolian by the use of the particles *ese*, *ülü*, which occur before the verb, or by the nouns *busu*, *ügei*, which occur after a noun or verbal noun.

<i>ese boljuqui</i>	he did not become
<i>ese abubai.</i>	He did not buy it.
<i>irekü ügei.</i>	He will not come.

Both particles occur with all non-nominal finite forms except the imperatives etc. The particle *ese* must be used with certain gerunds and verbal nouns and *ülü* with other forms. *ügei* has the meaning of 'non-existence'. *busu* really means 'other, different' and still retains that meaning when it precedes the element modified.

<i>busu morin</i>	another horse
<i>morin busu</i>	different from a horse.
<i>morin ügei</i>	without a horse

b) The **prohibitive particle** is *buu*, do not. It serves to negate imperatives.
čima-yi buu alasuyai. Don't let me have to kill you;
I shall not kill you.

c) The **interrogative particle** is *u* or *uu* (after a vowel, *yu*).
yeke qayan-u ene mön u? Is this here the great king's?

d) **Vocative particles.** In addressing or calling to a person (especially of higher position), the particles *ai* and *a* are often used. *ai* occurs before the noun, and *a* after it.

<i>ai qoyar aqa minu</i>	Oh, my two elder brothers!
<i>abayai a</i>	Oh, master!

§ 45. **Postpositions.** Prepositions as such are unknown in Mongolian. Instead, the language possesses a number of postpositions, mostly of nominal origin, which occur after the word with which they form a phrase.

<i>qudalduyči-luya qamtu</i>	together with a merchant
<i>tere metü</i>	like this, in this manner
<i>ene sain tula</i>	because he (is) good
<i>γurban sara qoina</i>	after three months
<i>minu tula</i>	on account of me

The negative *ügei* occurs in a postposed position. Some other words also occur after the nouns with which they are associated in meaning, and are mostly in the dative-locative case.

<i>noyalayči ügei</i>	without a tyrant
<i>kereg ügei</i>	without cause, there is no reason
<i>minu morin ügei-yin tula</i>	because I have no horse
<i>bars-un emüine</i>	in front of the tiger
<i>oi-yin dotor-a</i>	in the forest
<i>deger-e</i>	above, over

§ 46. Numerals.

a) The **cardinal** numerals are as follows.

1. <i>nigen</i>	10. <i>arban</i>
2. <i>qoyar</i>	20. <i>qorin</i>
3. <i>γurban</i>	30. <i>γučin</i>
4. <i>dörben</i>	40. <i>döčin</i>
5. <i>tabun</i>	50. <i>tabin</i>
6. <i>jiryuyan</i>	60. <i>jiran</i>
7. <i>doloyan</i>	70. <i>dalan</i>
8. <i>naiman</i>	80. <i>nayan</i>
9. <i>yisün</i>	90. <i>yeren</i>
	100. <i>jayun</i>
	1,000. <i>mingyan</i>
	10,000. <i>tümen</i>

b) The **ordinal** numerals are formed with the suffix *-duyar* / *-düger*, e.g., *naimaduyar*, eighth. The word *terigün*, 'head, beginning' also occurs in the meaning of 'first', as does *anggaduyar* (from *anggan*, 'beginning'). The word *kedün*, 'how many', has a form *kedüdüger*, 'what number, how many?'. A few numbers have slightly irregular forms in the ordinal series.

<i>qoyaduyar</i>	second
<i>γutayar</i>	third
<i>dötöger</i>	fourth
<i>tabtayar, tabudayar</i>	fifth

c) **Collective numerals**, meaning 'a group of two, three' etc., may be formed with the suffix *-γula* / *-güle*.

<i>qoyayula</i>	the two of them
<i>γurbayula</i>	the three of them
<i>dörbegüle</i>	the four of them
<i>olayula</i>	many at a time

To express 'so many at a time' the ending *-γad* / *-ged* is used, i.e., *nižeged*, one at a time, *γurbayad*, three at a time. They are plurals in *-d*, starting from *jiryuyad* and *doloyad*, which latter forms have then influenced the rest of the numerals. To express the number of times, the suffix *-ta* / *-te* is used: *nigente*, once, *qoyarta*, twice, *γurbanta*, thrice, etc.

Reading Selection

VI. The Hungry Tigress (Part One)

The text is transcribed after I. J. Schmidt, *Grammatik der mongolischen Sprache*, St. Petersburg, 1831, pp. 131—134. Some variant readings are added from the xylograph in the Copenhagen collection of the *üliger-ün dalai*, fol. 13v1 to 15v9 (Peking, 1714).

Words in parentheses occur in the Schmidt text, but not in the xylograph, and words in brackets occur in the xylograph but not in Schmidt's

text. The sign / divides the variant readings, first Schmidt, then the xylograph. Quotation marks and punctuation have been added for sake of clarity.

If the student desires to begin the reading of Mongolian script now, let him turn directly to the section in this book on the Mongolian script. After study of this section, he may then begin the story in the native script, using the transcription below as a guide and check.

To aid in ready reference, the sign || denotes the division of lines in the script section.

erte toya tomši ügei¹ nögčigsen galab-un urida anu, ene čambudvib-tur Yeke Terge² neretü qayan bülüge. tere qayan-dur qariya-||tu mingyan toyatan (üčügiken/üčügen) qad buyu, yurban köbegün buyu; yeke köbegün anu Maha-Nada neretü buyu, dumdatu köbegün anu Maha-||
5 -Diba nere-tü buyu, odqan köbegün anu Maha-Saduva neretü (bolai/buyu). tere odqan köbegün anu ücügen-eče asaraqui nigülesküi || sedkiltü boluyad, qamuy bögüde-yi yayča köbegün-dür adali sedkimüi³.
tere čay-tur tere qayan anu noyad tüšimed qatud || selte-ber oi ayula-yi yaiqara üjen oduyad sayun büküi-dür, yurban köbegün ber oi-yin
10 dotora yaiqara oduysan-dur, || nigen bars juljajalažu maši ölösün umdayasču juljayan-ıyan idere kürküi⁴ üjeju, tedüi odqan köbegün anu qoyar aqa-||-nar-tur-ıyan ögüleriün: 'ai qoyar aqa minu, ene ölgöcin bars anu öl ügei boluysan-ıyar juljayan-ıyan idemüi', kemen || ögüleksen-dür, qoyar aqa (inu/anu) ögüleriün 'ene bars maši ölösüksen-ıyer
15 mayad juljayan-ıyan idemüi-ja', kemen ögüleksen-||-dür, basa odqan köbegün anu qoyar aqa-dayan ögüleriün 'ene bars-un ideši yayun (bui kemen)' asayuyusan-dur, qoyar aqa-||-nar anu ögüleriün, 'aliba šine alaysan noitan miqa čisun bögesü⁵, bars-un ideši buyu-ja', kemen ögüleksen-dür, basa odqan || köbegün ögüleriün, 'ken ber öber-ün miqa
20 čisun-ıyar egün-ü amin-i aburan čidamui?'⁶ kemen asayuyusan-dur, qoyar aqa anu ögüler-||-ün 'teimü maši berke üiles-ıyer egün-ü amin-i (aburaqui/aburaysan) ken čidamui?' kemen ögülebesü, tedüi odqan köbegün inu ein kemen sedkimüi, || 'bi öni orčilang-dur orčižu⁷, amin beyeben toya tomši ügei qoor qomsa bolyaluya⁸; jarim-dur inu tačiyangyui

¹ toya tomši ügei, 'amount without number', i.e., countless. The entire phrase reads 'Once upon a time, countless past ages ago ...'.

² 'yeke terge' renders the Sanskrit name Mahā-ratha. The other names in the next sentence are Mahā-nada, Mahā-deva and Mahā-sattva.

³ qamuy ... sedkimüi, 'considered everything and everyone like (he would) an only son'.

⁴ idere kürküi, 'on the point of eating'.

⁵ bögesü, 'what there may be', i.e., any.

⁶ ken ber ... čidamui? 'Can anyone ...?'

⁷ bi öni ... orčižu. 'I, turning in long turnings', refers to the Buddhist concept of the wheel of life. Translate 'I have been revolving on the wheel of life for a long time'.

⁸ amin ... bolyaluya, 'I have performed countless evils of the living body.'

²⁵ -yin tula, || jarim-dur anu urin(-u) tula, jarim-dur anu mungqay-un tulada, qabiya tusa ügei boluysan buyu-ja⁹. nom-un tulada öglige || ögkü oron-luya [ese] učiraju bülüge¹⁰. edüge qabiya tusa bolyaqu-yin tulada beyeben egün-dür ögsügei¹¹ kemen sedkižu bürin, || tedüi yurbayula qarižu ireküi jayura, odqan köbegün anu qoyar aqa-dayan ein kemen
30 ögüleriün, 'ta qoyayula uridqan-a || yabutuyai¹²'.

Vocabulary 8*

abura- to save, rescue
ai vocative particle, Oh!
alaldu- to kill, fight one another
ali-ba every, any
ami(n) life, spirit, soul
angqa(n) beginning
asara- to commiserate, sympathize
barildu- to wrestle
berke hard, strong, difficult
bolai = buyu
čambudvib world, Indian continent
čida- to be able; can
dalai sea
degere above, over
ein such, so, in this manner
emüne in front of
erte once, once upon a time
galab eon, age
yayča only, sole, alone
yaiqa- to behold, admire, consider
with wonder
idelče- to eat together
ideši food, meals
jayura while, during
jarim some
juljajala- to give birth to
juljayan young, offspring
mayad certain(ly)
mingyan thousand

mön deictic particle, just that one
mungqay ignorance [there
nigüles- to commiserate, be merci-
ful, sympathize
nižged one at a time
noitan fresh, moist
nom belief, doctrine, religion,
nögči- to pass (of time) [dharma
orči- to turn
orčilang revolution, rebirth cycle
öglige alms, charity
öl food
ölögčün female animal
ölös- to be hungry
öni long
qabiya benefit, use, profit
qamuy all, everything
qari- to return
qariya subject
qariyatu subordinate, vassal
qomsa little, lowly
qoor evil, deceit
qoor qomsa harm, damage
sedki- to think
sedkil thought
sedkiltü disposed
selte party, company; together with
šine new
tačiya- to desire, love

⁹ qabiya tusa ... buyu-ja, 'have indeed become (persons) without profit or use'.

¹⁰ ögkü ... bülüge, 'I have met with (no) opportunity to give ...'.

¹¹ ögsügei, 'let me give, I am going to give'.

¹² yabutuyai, imperative, 'do (you two) go on (a little ahead)'.

* To conserve space, the cardinal and other numbers in the lesson text are not entered in the vocabulary, but will all be found in the Glossary.

<i>tačiyangyu</i> desire, love, lust	<i>tusa</i> usefulness, utility
<i>tedüi</i> immediately, thereupon	<i>umdayas-</i> to be thirsty
<i>terge</i> wagon, chariot	<i>uridqan</i> a little ahead, in front of
<i>toya</i> number, amount	<i>urin</i> anger
<i>toyatan</i> numbered	<i>üčügen</i> little, small; youth, young
<i>tomši</i> (now obsolete), number	<i>üčügüken</i> minor, subordinate
<i>tomši ügei</i> countless	<i>üile</i> deed, action, matter
<i>tula, tulada</i> postp., on account of,	<i>üliger</i> story, tale
in order to, for the sake of	<i>yabulča-</i> to journey together

Lesson Nine

Contents. Imperatives; use of the accusative; the verb 'to be'; adverbs & conjunctions. Reading Selection: VI. The Hungry Tigris (Part Two).

§ 47. Imperatives.

a) The **normal imperative** of the 2nd p. is expressed by the pure stem.

<i>ab</i>	take
<i>ide</i>	eat
<i>minu tüšimel bol.</i>	Be my minister!

The polite form has the ending *-(u)γtun / -(ü)gtün* (archaic *-dqn / -dkün*).

<i>abuytun</i>	take
<i>idegtün</i>	eat
<i>kögegtün</i>	Drive (him) away!

b) The **intentional imperative** is used in the 1st and 2nd persons, and ends in *-suyai / -sügei* (archaic texts have *-su / -sü*).

<i>absuyai</i>	I am going to take, let me take
<i>idesügei</i>	I am going to eat, let me eat
<i>ögsügei</i>	I am going to give, let me give.

c) The **voluntative imperative**, which may have cohortative overtones, is used in the 1st and 3rd persons, and ends in *-(u)ya / -(ü)ye*.

<i>abuya</i>	let me (him) take
<i>ideye</i>	let me (him) eat.

d) The **optative imperative** expresses the desire that something may happen, and occurs in the 2nd and 3rd persons. It ends in *-tuyai / -tügei*.

<i>abtuyai</i>	grant that he may take
<i>idetügei</i>	grant that he may eat
<i>uridqan-a yabutuyai.</i>	Go on to a spot ahead.

An archaic form in *-yasai / -gesei* may also be met.

e) The **timetive imperative** expresses apprehension. It ends in *-(u)γujai / -(ü)güjei*.

<i>abuyujai</i>	What if he takes
<i>idegüjei</i>	What if he eats.

f) The **passive imperative**. An imperative of impersonal nature may be expressed by a form in *-(u)γdaqu(i) / -(ü)gdekü(i)*, originally the passive infinitive. It is best translated by an ordinary imperative, rather than by a 'there shall be . . .' phrase.

<i>abuydaqui</i>	Please take! (replaces <i>abtaqui</i>)
<i>idegdeküi</i>	Please eat!
<i>ta üli jobaydaqu.</i>	Do not grieve (lit. there shall not be grieving, or 'it is not to be grieved')
<i>tegün-i bariydaqui</i>	Seize it!

§ 48. **Use of the Accusative.** At the beginning of a sentence or clause, an accusative may be used to indicate that the word is not subject to the final verb but to the closest verb.

<i>čima-yi kürüged sača tedeger</i>	As soon as you have come, they
<i>bügüde bosču iremüi.</i>	will all rise and come (at you).

If instead of *čima-yi*, the nominative *či* were used, the meaning would be reversed, as *či . . . iremüi* can only mean 'you come (at them)'.

<i>nama-yi ireküi čay-tur</i>	at the time of my coming
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A use of *bi* would be understood to refer to some verb yet to come.

§ 49. **The Verb 'To Be'.** The verb 'to be' in Mongolian, as in many other languages, displays a variety of stems. Their use can be delineated as follows.

a) The stem *a-* occurs in the durative form *amui*, he is; the gerund of absolute subordination *an*, being; the gerund of purpose *ara*, in order to be; the coordinative gerund *ayad*, the terminative gerund *atala*, and the preterite participle *aysan*. The form *ajuyu* is distinctly *sui generis*, but may be said to correspond to a form in *-juqui*.

The original and only stem is *bü-* but from the effect of the vowels *e* in following syllables, a secondary form *bö-* has developed, and some prefer to transcribe it that way.

b) The stem *bö- / bü-*. The stem *bü-* occurs in *bülüge*, he has been, *bükü(i)*, to be, and *bürün*, being, forms in which an *ü* occurs in the second syllable, while the stem *bö-* occurs only in the forms *böged*, *bögesu* and *bögetele*.

c) The stem *bai-* has developed from its original meaning of 'to stand, wait, remain, dwell' into a synonym of 'to be'. It first becomes common after 1700. In the durative tense, it has the form *bainam* (modern *baina*), he is.

d) The stem *bol-*, 'to become' is also used for 'to be', especially in such forms as *bolbai*, he was, *bolai*, *bolumui*, he is, *bolun*, being, and *bolbaču*, even though it be, however. The stem *bol-* is further used in compounds, as —*ju bol-*, to be able (see § 54).

e) The noun *bui*, or *buyu*, the being, is the equivalent of Turkish *var*, 'what is, there is, there are'. The opposite meaning is furnished by *ügei* (Turkish *yok*).

bars bui.

There are (things called) tigers;
tigers exist (es gibt Tiger).

bars ügei.

There are no tigers.

When the interrogative particle *u* is added, *bui* becomes *buyu*, and thus coincides with the emphatic form *buyu*.

f) The verb 'to be' in the present tense is however generally omitted.

ene sain
maha-saduva qamiya?
ta ayuqu kereg ügei.

That is good.
Where is Mahā-sattva?
There is no cause for you to fear.

But note:

ene bülüge.

That was it.

§ 50. **Adverbs and Conjunctions.** Many adverbs and conjunctions are in actuality forms of nouns or verbs.

<i>kiged</i>	and
<i>buyu</i>	or
<i>qamiy-a</i>	where? (dat.-loc.)
<i>üneger</i>	indeed (instr. of <i>ünen</i> , truth)
<i>ende</i>	here
<i>tende</i>	there
<i>endeče</i>	from here, hence
<i>tendeče</i>	from there, thence, thereupon, next
<i>egün-e</i>	there, to there
<i>tegün-e</i>	in that, then, thereupon
<i>tegünče</i>	from it, after that

Other adverbs of place, time, manner, *etc.*, will not be listed here, as their meanings are readily ascertained from the glossary.

Reading Selection

VI. The Hungry Tigress (Part Two)

'*bi öber-ün nigen üile-yin tula oi-dur oduyad, kereg-iyen bütügejü ödter-e iresügei*¹ *kemen ögüleged, tere || mör-iyer ölogčün bars qamiya bükü tere jüg-tür kürüged, bars-un emüne kebtgesen-dür, bars aman-ıyan jayuraju iden ese || čidabai. tedüi qan köbegün anu (nigen) quyrqai modun-ıyar beye-ben qadquju čisun yaryaysan-dur, bars ber čisun-i [ınu] doliyayad || aman-ıyan negen čidayad, beye-deki miqan inu*

¹ *iresügei*, I shall come.

*baratala idebei*². *öni udaysan-dur qoyar aqa-nar inu, 'degü biden-ü || udabai. yayun-u šiltayan bolbai?' kemen sedkiged, mön kü tere mör-ıyer erin odtala*³ *ein sedkir-ün 'degü manu mayad beye-ben || ölösügsen bars-tur ögkü-yin tula oduysan buyu-ja', kemen sedkişü tere bars-un dergede kürügsen-dür, köbegün-i bars ideşü, || yasun inu čaişu büküi üjged, beyeben köser-e deledün üküdkübei. egüri boluyad amiduraju yeke dayun-ıyar ukılan köser-e || körben basa kü üküdkübei. tere čay-tur eke qatun inu ein jegüdülerün, yurban kegürjigen-e anu*
¹⁵ *gotala nayadču nisün yabutala, || nigen üçügen-i inu qarčayai barişsan-i jegüdüleged sača, serigsen-dür maşi ayun emiyegeged qayan-dur öčirün 'ai yeke qayan, || qayučın üge-dür "kegürjigene şibayun köbegün-ü sünesün bui"*⁴, *kemen sonosuluşa; bi qorumqan udaysan-dur jegüdün-dür minü, || yurban kegürjigene nayadču yabun atala, nigen üçügen ke-*
²⁰ *gürjigene-yi qarčayai abču oduysan-i jegüdülebei, mayad odqan köbegün || minü mayu bolbai ja', kemen ögüleged sača, qamuy bügüde-yi erire ilegegsen-dür inu, qorum nigen boluysan-dur qoyar aqa || inu ireged, odqan inu ese iregsen-dür, 'maha-saduva ali?' kemen asayuysan-dur, qoyar aqa inu yayun ber ögülen yadaşu || qorum ayad 'bars-tur*
²⁵ *idegdebei' kemen ögülebesü, tedüi qatun eke anu teimü mayu üges-i sonosuyad sača köser-e unan || üküdkübei. qorum nigen boluyad delüreşü (busu/bosču) qamuy nököd selte bügüdeger köbegün-ü nirvan boluysan tere oron-dur*⁵ *odbasu, || bars inu köbegün-ü miqa-yi cöm ideşü, čisun inu yajar-tur dusuşu yasun čaişu bükü-yi üjged, tedüi qatun eke*
³⁰ *terigün-|| -eče anu bariyad, qayan anu yar-ača barişu yeke (dayun-ıyar/dayubar) okılayad üküdkün unabai. qorumqan qarin bosbai.*

Vocabulary 9

<i>ama(n)</i> mouth	<i>dusu-</i> to flow, drip
<i>amidura-</i> to come to oneself	<i>egüri</i> long
<i>bara-</i> to conclude, make an end of	<i>emiye-</i> to become frightened
<i>basa kü</i> again	<i>emüne</i> before, in front of
<i>boluyujai</i> perhaps	<i>ende</i> here
<i>bos-</i> to arise, stand up	<i>endeče</i> hence, from here
<i>buyu</i> or	<i>ilege-</i> to send, dispatch
<i>bütüge-</i> to conclude, complete	<i>jayura-</i> to close together
<i>čai-</i> to bleach, turn white	<i>jegüdüle-</i> to dream
<i>cöm</i> complete	<i>jegüdün</i> a dream
<i>deled-</i> to strike, beat	<i>kebte-</i> to lie
<i>delüre-</i> to come to oneself	<i>kegürjigene</i> dove, pigeon
<i>doliya-</i> to lick	<i>körbe-</i> to roll on the ground

² *beye-deki miqan inu baratala idebei*, ate up (ate to completion) the flesh in his body.

³ *erin odtala*, while they were going seeking.

⁴ *kegürjigene şibayun köbegün-ü sünesün bui*, a dove bird is the symbolic representation of a son.

⁵ *köbegün-ü nirvan boluysan tere oron-dur*, to the place where the boy attained Nirvana.

<i>kü</i> reinforcing particle	<i>qarčayai</i> falcon, hawk
<i>köser</i> earth	<i>qorum(qan)</i> moment, while
<i>mayu bol-</i> to be injured, get hurt	<i>qotola</i> , all, every
<i>mön</i> reinforcing particle	<i>quyurqai</i> torn off piece
<i>mön kü</i> just that one	<i>sača</i> at once, immediately
<i>mör</i> way, road	<i>seri-</i> to awake
<i>tere mör-iyer</i> along that road	<i>sünesün</i> soul, life's breath, essence
<i>nayad-</i> to play	of personality
<i>nege-</i> to open	<i>šibayun</i> bird
<i>nirvan</i> Nirvana	<i>šiltayan</i> cause, reason
<i>nis-</i> to fly	<i>tende</i> there
<i>nökör</i> friend, comrade	<i>tendeče</i> thence, from there
<i>okila-</i> to complain, bemoan, lament	<i>uda-</i> to pass (of time); to delay.
<i>öči-</i> to tell, say (to superior)	stay away
<i>ödter</i> quickly	<i>üge</i> word, saying
<i>qadqu-</i> to stick, stab	<i>üküdkü-</i> to faint
<i>qayučin</i> old, ancient	<i>yada-</i> to be unable.
<i>qayučin üge</i> proverb	<i>yasu(n)</i> bone

Lesson Ten

Contents. Strengthening suffixes; word formation in nouns; word formation in verbs; compound verbs; nominal suffixes. Reading Selection: VI. The Hungry Tigress (Part Three).

§ 51. **Strengthening Suffixes.** The particles *kü* and *ču* serve to emphasize the previous word. The particle *ja* occurs mostly with verbs, and may be translated 'indeed, to be sure, certainly', etc. Of like function is *-a*.

<i>mön kü</i>	just that one there, namely
<i>buyu-ja, bui-ja</i>	he is indeed, he certainly is
<i>amui-a</i>	it is indeed

§ 52. Word Formation in Nouns.

a) The **nomen actoris** in *-či* denotes the person performing the action logically associated with the noun from which it is derived. The plural is in *-d*.

<i>goni(n)</i>	sheep
<i>goniči</i>	shepherd
<i>šiyasu(n)</i>	fish
<i>šiyasuči</i>	fisherman
<i>modu(n)</i>	tree, wood
<i>moduči</i>	woodworker, carpenter

b) The derivative suffix in *-tu/-tü* or *-tai/-tei* (the latter originally a feminine form), plural *-tan/-ten*, denotes the person having or possessed of the object denoted by the noun.

<i>gonitu</i>	sheepowner, one having sheep
<i>moritu</i>	owning a horse, a rider
<i>amitan</i>	living creature(s)
<i>küčün</i>	strength
<i>küčütei</i>	strong
<i>arya</i>	craft, wile
<i>aryatu</i>	cunning, sly
<i>činggis nere</i>	the name Gengis
<i>činggis neretü</i>	having the name Gengis, called Gengis

c) *-daki/-deki* (locative in *-da*, § 14, and *-ki*), after vowels, *l, m, n*, and *-taki/-teki* otherwise, denotes the one who is in (a thing).

<i>köbege-deki</i>	the one on the shore
<i>usun-u köbege-deki modun</i>	the tree at the water's edge
<i>uridaki</i>	the one in the beginning, the original
<i>beye-deki miqan</i>	the flesh in his body
<i>yažar-takin-dur</i>	to those on earth

d) The addition of *-qan/-ken* to a word strengthens the quality in that word.

<i>oira</i>	near
<i>oiruqan</i>	very near
<i>sain</i>	good
<i>saiqan</i>	pretty good, beautiful
<i>ene</i>	this
<i>eneken</i>	this one
<i>üčügen</i>	small, young
<i>üčügüken</i>	minor, subordinate
<i>urida</i>	before, previous
<i>uridqan</i>	a little before
<i>nigeken</i>	only one
<i>qoyarqan</i>	only two

§ 53. **Word Formation in Verbs.** The most frequent suffixes which may form verbs from nouns and adjectives are *-la/-le*, *-ra/-re*, *-da/-de*, and *-šiya/-šiye*. These verbs may of course have their own derivative forms, as the passive and reciprocal.

<i>čerig</i>	soldier; army
<i>čerigle-</i>	to wage war
<i>morin</i>	horse
<i>morila-</i>	to ride, travel
<i>omoy</i>	pride
<i>omoyla-</i>	to be proud
<i>köke</i>	blue
<i>kökere-</i>	to become blue
<i>doroi</i>	weakness
<i>doroida-</i>	to be weak
<i>doroidayul-</i>	to weaken (tr.)
<i>yekede-</i>	to become large
<i>bayada-</i>	to become small
<i>sain</i>	good
<i>saišiya-</i>	to approve, recommend
<i>jöb</i>	excellent, fine
<i>jöbšiye-</i>	to approve, recognize as worthy

§ 54. **Compound Verbs.** Two juxtaposed verbs often describe one action, each of the two verbs helping to determine the other.

<i>abču ire-</i>	to take and come = to bring
<i>jiyan od-</i>	to go showing = to inform
<i>qariju ire-</i>	to return, (intrans.)
<i>kürčü ire-</i>	to arrive

The potential verb is expressed by a compound with *čida-*, to be able.

<i>iden čida-</i>	to be able to eat
<i>negen čida-</i>	to be able to open
<i>aburan čida-</i>	to be able to save

A compound with *ög-*, 'to give', imparts the meaning of 'in favor of or on behalf of someone else'.

<i>erijü ög-</i>	to seek on behalf of
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The use of *yar-* and *oro-* conveys the meanings of 'in' and 'out'.

<i>nisčü yarbai.</i>	He flew out.
<i>nisčü orobai.</i>	He flew in.

Another way of expressing 'to be able' is to use the verb *bol-* with a preceding form in *-ju*.

<i>joyoylažu bolqu</i>	to be able to consume
<i>yabužu bolqu</i>	to be able to go

§ 55. **Nominal suffixes.** Some of the more frequent suffixes which will be found on nouns are the following.

- a) *-sun / -sün.*
balyasun city
negüresün charcoal
- b) *-lang / -leng.*
bayasqulang happiness, rejoicing
üküleng death

- c) *-ši.*
ide- to eat
ideši food
- d) *-liy / -lig.*
bayaliy riches
čečiglig garden, park
- e) *-dal / -del.*
yabudal conduct
üküdel body, corpse
- f) *-yan / -gen.*
qubilyan reincarnation
idegen food

Reading Selection

VI. The Hungry Tigress (Part Three)

tere Maha-|| *Saduva köbegün anu tende-eče üküged sača, tegüs bayasqulang-un oron-dur tngri-yin köbegün bolun töröbei. tere tngri-yin köbegün || anu 'bi yambar sain üile üiledügsen-iyer ende töröbei?', kemen sedkiged, tngri-ün nidüber tabun jayayan-dur šinjilen¹ || üjebesü, öber-ün*
⁵ *ükügsen yasun anu nigen oi-yin datora ečige eke terigülen qamuy nököd-iyer küriyelegüljü yeke || dayun-iyar eneliün şasalqu-yi [anu] üjegend, tere tngri-yin köbegün anu ein sedkirün, 'manu tere ečige eke qoyar anu minu tula maši || yeke jobabasu, beye nasun-dur todqur bolumui-ja; teden-ü sedkil-i sergügekü-yin tulada odsuyai bi' kemen*
¹⁰ *sedkişü, tedüi || [oytaryui-bar ireged degere] oytaryui-dur baiju², eldeb jül sain üges-iyer ečige eke qoyar-un sedkil-i sergügebei. ečige eke qoyar anu oytaryui-|| -dur degeşü üjegend 'ai tngri, či ken bui? mandur jarliş boluydaqui³ kemen ögüleksen-dür, tere tngri-yin köbegün ögülerin, 'bi || tanu köbegün Maha-Saduva neretü bui-ja. bi öber-ün beyeben*
¹⁵ *ölögün bars-tur öggüksen-ü ači-bar, tegüs bayasqulang-|| -tu oron-daki tngri-yin köbegün bolun töröbei. ai qayan ečige qatun eke minu ta sonos: jayayaysan-u ečüs mayad ebderemüi-ja⁴, || törökü bui ele bögesü mayad ükükü bui⁵; nigültü kilinča üiledbesü, amitan tamu-dur unayu, buyan üiledbesü degedü sain || töröl-dür töröyü; yerü törökü ba ükükü*
²⁰ *anu qamuy bügüde-dür bui atala⁶, yačqaan minu tula(da) ta bügüdeger maši yekede ülü || jobaydaqu; bi ene metü sain töröl oluysan-dur ta ber dayan bayasulčayad, buyan-u jüg-tür kičiyegdeküi. öd ügei || yaşıyun*

¹ *tngri-un ... šinjilen*, 'regarding the five existences with the eyes of a god'.

² *oytaryui-bar ... baiju*, 'came via heaven, and stopped in the sky above'.

³ *mandur jarliş boluydaqui*, passive imperative, 'deign to speak to us'.

⁴ *jayayaysan-u ... ebderemüi ja*, 'the purpose of being created is, verily, to be destroyed'.

⁵ *törökü bui ... ükükü bui*, 'what is born, whatever it be, is certainly that which dies'. The idea is that we are all born and we all must die.

⁶ *törökü ... bui atala*, 'to be born and to die are something for everybody (to do)'.

jobalang yayun kereg' kemen ögüleksen-dür, eçige eke qoyar ögülerün
 'ai köbegün či yeke nigülesküi sedkil-iyer beyeben || bars-tur öggüged,
 25 qamuy bügüdeger-i nigülesküi bui ele bögesü?, edüge biden-i tebçiged
 ügei boluysan-dur, bide čima-yi sanažu || miqan-ıyan oytaluysan metü
 joban atala, ai yeke nigülesügči mani yayun-u tula tebçimüi?'.
 tedüi basa (tere) tngri-yin köbegün || eldeb sain üges-iyer eçige eke
 terigüten bügüde-yi sergügeksen-dür, eçige eke anu üçügen sergüged,
 30 doloyn jüil erdinis-|| -iyer abdura kižu, yasun-i anu (tere) abdura
 datora oroyulju yañar-tur niyuyad, degere inu suburyan bosqabai. tngri-||
 -yin köbegün ber oron-dur-ıyan qaribai. qayan qatun nököd selle bü-
 güdeger ordu qarşı-dur-ıyan irebei.

Vocabulary 10

abdura(n) box, container	küriyelegül- to be surrounded,
bayasulča- to rejoice with one	encircled
another	morila- to ride
bosqa- to erect, raise	nasu(n) age, years of life
buyan good deed	nidü(n) eye
bügüdeger all together	nigülesügči či man-u
	compassionate one
činggis Jengis	nigülesküi compassion, pity
dayan also	nigültü sinful
degedü high, elevated	niyu- to hide, secrete
degeşü upwards	oytal- to chop to pieces
degere above, upper, overhead	oytaryui heaven, sky
ebdere- to perish, ruin	öd ügei bad, useless
ečüs end, purpose	garşı castle; palace
eldeb diverse, various	ordu qarşı court
ele bögesü whatever it may be, at	goni(n) sheep
all; if	goniçi shepherd
enel- to sorrow, grieve	gonitu sheepowner
erdeni jewel	saişiya- to approve
yaşca one, only, sole	saiqan pretty, beautiful
yaşcaqan only, sole	sergü- to be consoled
yasal- to complain	sergüge- to console, cheer up
yaşiyun bitter	suburyan pagoda, shrine
jayaya- to create, bestow	şinjile- to regard, investigate
jayayan existence, fate, life	tamu hell
jıya- to show, teach	tebçi- to release, leave, get away
joba- to suffer, sorrow	tegüs perfect, complete
jobalang sorrow, suffering	t(e)ngri god; heaven
jüil type, sort, kind	todqur danger, evil, misfortune
kičiye- to strive for	ügei bol- to die
kilinča sin, fault	yerü moreover, furthermore, in
	general

⁷ qamuy ... bögesü, 'though it be everyone has commiseration', i.e., we all understand why you did this.

III. Reader

A. Texts in Transcription

VII. The Good and the Bad King*

urida nigen oron-a eçige köbegün qoyar aysan-aça eçige anu ükükiü-degen
 jakižu, 'köbegün minu, edüge eçige činu bi ükükiü tula köbegün či ber
 sain noyan-i šitüjü, sain kümün-lüge qanila, mayu kümün-lüge buu
 nöküče' kemen jakižuqui. goina tere köbegün ber tengsekü-yin tula¹
 5 nigen mayu qayan-i šitüged, tüšimel anu bolžu yabun, nigen mayu
 gergei abubai. ||
 tegünče qayan-luya qoyayula oi datora yabutala, nigen baras qayan-u
 emüne-eče ösürjü ireksen-dü, tere kümün ildü-ber tere baras-yi čabçižu
 alaysan-du, tegün-dü qayan anu yekede bayarlaşu jarlıy bolurun,
 10 'tüšimel, či minu amin-i aburaysan yeke açitu kümün bolbai' kemeged,
 tendече tere tüšimel, qayan-u uidqar-i sergügekü nigen büjigči toynos
 şibayun-i qulayulju nigen ekener-tür niyulju qadayalayuluyad, basa
 nigen toynos² şibayun-i abču gertegen ireged, gergei-|| -degen niyulju
 ögülerün, 'ene qayan-i bi ami aburažu tere metü açılaysan bui bolbaču,
 15 minu açi-yi tuqai üli sanaqu tula, qayan-u ene toynos şibayun-i alažu
 idesügei' kemen alažu ere eme qoyayula miqa-yi idebei.
 tere tuqai-du qayan ber 'minu toynos şibayun-i ken kümün oluysan
 bolbasu tere kümün-dü yeke şang şangnamui' kemen jarlaysan-du, tere
 tüšimel-ün gergei anu qayan-du uridaki uçir-i medegülüksen-dü qayan
 20 jarlıy bayulyan tere tüšimel-i dayudaju asayurun, 'či minu || qairatai
 toynos şibayun-i alažu ideksen ünen buyu³' kemeküi-dü, tere tüšimel
 ailadqaju 'ünen bülüge' kemen uridu yabudal-i ögüleksen-dü, tegün-dü
 qayan ber 'albatu inu ejen-degen kündüel üiledüksen-dü, açi-yi qariyulqu
 yambar yeke kereg? egün-i ala' kemegsen-dü, tegünče tüšimel anu
 25 qayan gergei qoyayula-yin mayu-yi medeged, qayan-u toynos şibayun-i
 tuşiyaju ögüged, öber-e busu oron-a yabubai.
 tendече ögere nigen sain qayan-u tüšimel boluyad, || nigen mayu gergei
 abču qanilayad, qayan tüšimel qoyayula oi-dur yabuysayar nigen usun
 ügei yañar-a qayan kürçü qalayučažu yadaran yekede umdayasuysan-du
 30 tegün-dü tüšimel ber 'tngri metü ejen, joyoylaşu bolqu bolbasu⁴ nadur

* Subhāṣita, MS Kōke Qoto, II. fol. 1 v. ff. Mongol Coll. Royal Libr. Copenhagen.

¹ tengsekü-yin tula, 'for purposes of comparison'.

² basa nigen toynos, i.e., another (different) bird.

³ buyu < bui + u, 'Is it (true that ...)?'

⁴ joyoylaşu bolqu bolbasu, 'if you are able to consume (anything)'. The use of bol- with a form in -ju gives the meaning 'to be able to ...'.

yurban doloyoyña bainam' kemeged, ergügsen-dü, qayan yekede bayarlaŋu joŋoylayad, 'meküs kümün-ü ami-yi aburaysan yeke ačıtai bolbai', kemebei.

tere tüšimel qoina qayan-u köbegün-i nigen yaŋar niŋuyad emüsiŋsen

35 qubçasu čimeg-i ger-tegen abčiŋu || gergei-degen ögülerün, 'ene anu qan köbegün-ü qubçasu čimeg bülüge', dalda niŋuŋu talbiŋyulbai. tegünče qayan yaŋaran 'minu köbegün-i oluysan kümün-e yeke šang kešig ögüye' kemen jarlaysan-du, tere tüšimel-ün gergei anu, qan köbegün-ü qubçasu čimeg-i abčiŋu qayan-du ailadqarun, 'činu tüšimel qan köbegün-i

40 alayad qubçasu čimeg bükün anu ene bui' kemegsen-dü, qayan jarliŋ bayulyaŋu tüšimel-i dayudaŋu ögülerün, 'či yayun-u tula minu köbegün-i || alabai' kemeküi-dü, tüšimel ailadqarun, 'minu ači-yi ese sanaysan-u tula könugebei' kemeküi-dü, qayan jarliŋ bolurun, 'tüšimel či, yambar ači tusa bui' kemeküi-dü, tüšimel ailadqarun, umdayasuŋu yadaraqui-du

45 doloyoyña bariŋsan-ıyan ailadqaysan-du, qayan jöbšiyeŋü 'tere ünən bülüge, teimü-yin tula minu köbegün nadur mašida qairatai tula, nigen doloyoyña-yin qariŋu boltuyai. qoyarduyar-un qariŋu-dur bi keüken-ıyen čimadur gergei bolyan ögsügei. yurbaduyar-un qariŋu-dur minu törö-yin || qayas-i ögüye' kemegsen-dü, tüšimel kešig-tür mörgöŋü

50 ailadqarun, 'ıngri metü boyda eŋen maši üčügen kündülel üiledügsen-dür qariŋu ačılaqu-yi sanaŋu yayakin bolqu bui, degedü qan köbegün-i ayul ügei yayun-u tula qoorlaqu bui⁵' kemeged, yaŋaran qan köbegün-i abču ireŋü, qayan-du ergügsen-dü, qayan yekede bayarlaŋu 'šangnai-a' kemeküi-dü, tüšimel tedeger šang-yi ču abuysan ügei, ketürkei qayan-du

55 bučayaŋu ergüged, tere tüšimel nigen nasun-du qayan-u || törö-dür jidküŋü kündülel-i üiledbei.

VIII. The Brahman and the Goat*

nigen biraman ber ıngri-yi takıqu-yin tula imayan qudaldıŋu abuŋad kötolŋü yabuquı-yi [üjged] tere yaŋar-un tabun qulayıçı kümün aŋa kelelčü, biraman-u odqu jam-dur nige ber yabuqu metü baiysan-ača¹ biraman ber yabuysayar angqan-u kümün-i dayariŋu yarqui-dur tere

5 qulayıçı ber, 'ai-a yirtinčü-dür² noqai kötelügsen biraman ču bui aŋuyu' kemen aliŋalaquı metü ögüleküi-dür biraman ber kereg-tür abul ügei³ yabubai. qoyaduyar qulayıçı-luŋa uçıraqui-dur 'sain noqai bainam' kemeged odbai. yutayar ba dötöger kümün ču tegünčilen ögüleküi-dür biraman sešig töröŋü imaya-ban saitur ergičegülŋü üjebesü, 'noqai-dur

⁵ ıngri metü ... qoorlaqu bui. Freely: How could the heavenly sacred master think of bestowing reward on one who displayed so very little respect? How could anyone brazenly dispose of the exalted prince?

Selection VIII.

* Subhāṣita 6, fol. 4 v.

¹ yabuqu metü baiysan-ača, 'pretending he was travelling'.

² 'ai-a yirtinčü dür ...', 'Lo, what in the world is it but a Brahman ...'.

³ abul ügei, 'taking no (notice)'.

10 baiday urtu segül kimusu terigüten ügei böged, imayan-dur baiday eber ba eregün-ü saŋal terigüten baiqu tula imaya mön' kemen sanayad yabubai. tabuduyar qulayıçı ber üjgeseger 'ai yambar sürekei noqai bui' kemen sočıgsan metü jailaŋu yarbai. tegün-e biraman ber, 'egün-i uçıraysan kümün bögüde noqai kemeldüküi-ber šinŋilebesü⁴ ende-eče

15 busu ulus-tur noqai || üjgedekü bolbaču minu nidün-dür imaya bolŋu üjgededeg aŋuyu. mayad nigen yakša ber minu takil-i ideküi-yin tula qubılıysan bolultai' kemen bodoyad imayan-ıyan orkiŋad yabuysan-u darui⁵ qulayıčınar čuylaŋu imayan-i abačiyad idelüge.

IX. The Sharp-witted Daughter-in-law*

tere čay-tur Gegen-e İlayuysan¹ qayan-dur Görügesün neretü nigen tüšimel bülüge. tere tüšimel maši yeke ed ayurasu-tu bayan bülüge. tere tüšimel-dür doloyan köbegün bülüge.

jırıyuan köbegün anu eme-yügen abuŋad, odqan köbegün inu eme ese

5 abuysan-dur, ečiŋe anu ein sedkirün: 'edüge bi ötelŋü üküküi-dür oira bolbai. ene odqan köbegün-dür-ıyen nigen sain ökin erifŋü ögsügei' kemen sedkiŋü bürün, tere čay-tur tere tüšimel-dür nigen amaray biraman bui. tere biraman-luŋa uçıraŋu üge-yin || ulam-ača duraduyad², biraman-dür ögülerün: 'ai biraman minu, ene odqan köbegün-dür eme ese yuiŋu

10 bülüge. edüge ken-eče yuiqui ese medebeı. ai biraman či qamuy ulus-tur oduŋad minu köbegün-luŋa buyan kešig ibegel-tü mergen oyutu yooa üjesküleŋ-tü teimü nigen ökin-i šinŋileŋü üjged minu ene köbegün-dür yuisuyai. čimayi bi ačılasyai' kemen ögülegsen-dür, tere biraman: 'tein boltuyai' kemen ögüleŋed qamuy ulus-tur erire oduysan-dur, Širi

15 Tigta neretü ulus-tur tabun yayun ökid qamtu nayaduyad, sain čečeg-üd-i tegüged burqan-i takın büküi üjebeı. tere biraman anu tere ökid-i qamiŋa odbasu, qoina-ača inu dayaju üjebesü, nigen üčügen usun-dur kürügsen-dür, tedeger qamuy ökid yutul-ıyan tailŋu usun-i getülbei. teden-ü dotora nigen ökin yutul-ıyan ülü tailun

20 yutul-tai getülbei. basa čınayši odun atala, nigen mören-dür kürügsen-dür, busu qamuy ökid debel-ıyen tailŋu usun-i getülbesü uridu tere ökin debel-ıyen ülü tailun getülbei. tegün-eče čınayši nigen modun-u oi-dur kürügsen-dür, busud ökid modun degere abariŋu čečeg abubai. uridu tere ökin kösüre-eče čečeg tegüŋü busud-ača ülemŋi olbai.

25 tedüi tere biraman tere ökin-ü dergede oduŋad ein ögülerün: 'ai ökin

⁴ šinŋilebesü, 'even when I investigated it'.

⁵ yabuysan-u darui, 'as soon as he had travelled on'.

Selection IX.

* Xyl. Uliger-ün dalai, fol. 103r21 to 105v28.

¹ Gegen-e İlayuysan, 'having surpassed (all others) in splendor' is the qayan's name.

² üge-yin ulam-ača duraduyad, during the course of the conversation.

³ čima-ača nigen sešig asaŋqu bülüge, 'there was the asking of a doubt from you', i.e., there was something I wanted to ask you about.

çima-aça nigen seşiğ asayqu bülüge³. Çi saitur qariyu ögülegdeküi' kemen ögülegsen-dür, ökin ögülerün: 'Çimadur yambar seşiğ bui ele bögesü asayuydaqui' kemen ögülegsen-dür, biraman ögülerün: 'ai ökin ta usun getülküi-dür busu ökid yutul-ıyan tailju getülbesü, Çi || yaçayay yutul-
 30 -tai getülküi şiltayan çinu yayun bui?' ökin ögülerün: 'ai biraman, çinu tere seşiğ yeke yaıqamşiy busu bolai. ai biraman bi qayurai yaçar-tur yabuqui çay-tur nidün-ıyer üjeñü ürgüsün ba, çilayun ba, toyoşqa ba, teimü mayu-yi üjeñü jailaçu yabuqu bülüge. ker-be usun dоторa ürgüsün ba, moyai ba, qoor-tu qoroqai bui ele bögesü ülü üjen giçkibesü⁴, köl-dür
 35 qoor-tu bolumui⁵ kemen sedkiñü, yutul-ıyan ese tailuysan tere bülüge'. biraman ögülerün: 'busud ökin debel-ıyen şiyuçu usun-aça getülbesü. Çi yaçayay debel-ıyen ülü şiyun getülkü yayun bui?' kemen asaybasu, ökin ögülerün: 'ökin kümün-ü beye-dür⁶ sain mayu belge olan bükü-yin tula, debel-ıyen şiyuçu orobasu, busud kümün sain belge-yi üjebesü
 40 yayun ber ülü ögülemü; mayu belge-yi üjebesü eleglekü-yin tulada, minu debel-ıyen ese şiyuysan tere bülüge'. biraman ögülerün: 'tein ber bögesü busu ökid modun degere abariçu çecëg tegün atala, Çi yaçayay modun-dur ülü abariçu şiltayan yayun bui?' kemen asaybasu, ökin ögülerün: 'ker-be modun degere abaribasus,
 45 modun-u geşiğün quyuşaçu köşür-e unabasu, beyen-dür qoor bolqu-yin tula, modun-dur ese abarişan minu tere bülüge'. tere ökin-ü eçige anu Gegegen-e İlayuyçi qayan-u degü bülüge. tere qayan-u degü inu urida nigen gem kigsen-dür, tere ulus-aça üldedegü ende ireged, Lamçam-ma ökin abçu törögsen köbegün bui ajuçu.
 50 tere biraman ökin-dür ögülerün: 'ai ökin Çi maşi şiluyun uqayatu bögetele çimadur eçige eke buyu?' kemen asaybasu, || ökin ögülerün: 'eçige eke bui' kemegsen-dür, biraman ögülerün: 'tein ber bögesü bi çimaluya qamtı çinu ger-tür odsuyai' kemen qanılaçu oduyad, qayalya-dür kürügsen-dür, ökin gertegen oroyad eçige eke-degen ögülerün:
 55 'biden-ü qayalya-dur nigen biraman ireged, çimadur jolyasu⁷ kemen sayun amui'. eçige inu yadan-a yarçu tanıldıuyad esen mendü-yügen asayulçayad, biraman ögülerün: 'Saiki ökin çinukei buyu?' kemen asaybasu, 'minu ökin bui' kemen ögülegsen-dür, biraman ögülerün: 'teimü bögesü kümün yuyuyşan buyu?' kemen asaybasu, 'yuyuyşan
 60 ügei bülüge' kemen ögülebei. biraman ögülerün: 'teimü bögesü Şiravast balyaşun-daki Görügesün neretü tüşimel-i Çi tanimuu?' kemen asaybasu, tere kümün ögülerün: 'bide qoyar uruy bülüge' kemen ögülegsen-dür, biraman ögülerün: 'tere tüşimel-dür doloyan köbegün bülüge. tegün-ü dоторa odqan köbegün inu yooa üjesküleng-tü buyu. tegün-dür çinu
 65 ökin-i yuyubasu ögümü⁸? tere kümün ögülerün: 'tere tüşimel yeke sain ijayur-tu bülüge. ker-be ökin-i minu yuyuyqu bögesu, çinu üge-ber ögsügei' kemen ögülegsen-dür, tere biraman qariçu ireged şiltayan uçır

⁴ ülü üjen kiçkibesü, 'if one does not see the . . . and steps on (them)'.
⁵ köl-dür qoor-tu bolumui, it is hard on the feet.
⁶ ökin kümün-ü beye-dür, 'because a girl-person's body has . . .'.
⁷ Çimadur jolyasu, he would (like to) visit you.
⁸ ögümü, interrogative form.

bügüde-yi delgerengküi-e tere Görügesün neretü tüşimel-dür ögülegsen-dür, tedüi tere tüşimel beri-yügen abqui morin terge terigüten-i beledüged,
 70 öber-ıyen nököd selte bügüdeger, Şiri-Tigta neretü ulus qamiya büküi tende odbai. tere ulus-tur oiratuysan-dur, 'nigen kümün-i urid ilegeye' kemen sedkiñü, tere kümün-i ein jakirun: 'ai kümün Çi urid oduyad, ökin-ü eçige eke-dür || 'bide bügüdeger aisui⁹' kemen sonosqaydaqui'; tere kümün
 75 kürüged sonosqayuluyşan-dur, tedüi tere kümün¹⁰ ayui yeke qorim beledüged ökin-ıyen bayulyaçu ögsügei kemen jabdubai. tedüi darui deger-e bügüdeger kürçü ireged, çinayşi inayşi qorimlaldıçu ökin-i inu bayulyaçu abçu ireküi-dür, tere ökin-ü eke anu olan kümün-ü dоторa ökin-ıyen ein suryarun: 'ai ökin minü Çi ene edür-eçe qoinayşida
 80 nasu turqaru sain degel emüşüged, sain amtatu idegen idegdeküi; edür büri tasural ügei tolin-dur-ıyan üjegdeküi' kemen suryaysan-dur, ökin ber 'tein kisügei' kemen ögülegsen-dür, qadum eçige eke inu tayalan ein sedkirün: 'kümün nigen nasun degere jobalang jıryalang ber mönyke busu bögetele¹¹, nasun turqaru sain debel sain idegen qamiya-aça oldamui?
 85 ürgüljide tolin-dur üjebesü ber kereg inu yayun¹²? kemen sedkibeı. tedüi esergü tesergü dailaldun qorimlayad tarqabai. tedüi tere bügüde mör-tür orofu qariçu ireküi-dür jayura nigen sain serigün baişing bui ajuçu¹³. urida qadum eçige inu tere baişing-dur kürüged yaıqan sayun ajuçu. şini beri inu qoina-aça ireged, qadum
 90 eçige-degen ein öçirün: 'ene baişing-dur sayuçu ülü bolumu¹⁴. ödter böged yadana ögede bolun soyorqa' kemen öçibesü. tedüi beri-yügen üge-ber yadana yarbai. nigen kedün kümün yadana ülü yarun sayun büküi-dür qorumqan jayura morin üker baişing-un bayanas-i şirgü-geşen-dür baişing unayad, dоторa sayuysan kümün anu ükübei. qadum
 95 eçige anu ein sedkirün: 'namayi ber jobalang-un aman-aça ene beri minu yaryabai' kemen sedkiñü, || beri-yügen ülemji asaran qairalabai. basa tendece yabutala, usun ebessün tegüşügsen nigen yool-dur sayun atala, beri inu qoina-aça kürçü ireged, 'ene yool-dur sayuçu ülü bolumu. ödter-e jögegdeküi' kemen ögülebesü, beri-yügen üge-ber nigen eteged
 100 jögeñü sayun atala, yeke türgen qura oroyad, yool düğüreng yeke üyer boluyşan-dur, qadum eçige inu ein sedkirün: 'ene beri minu namayi qoyar üküleng-eçe tonilyabai' kemen sedkibeı.

⁹ aisui, archaic durative form in -u(i), 'we are approaching'.
¹⁰ kümün = eçige.
¹¹ kümün nigen . . . busu bögetele, 'Although a man is not eternally in (either) sorrow or rejoicing during his lifetime', i.e., everyone has his ups and downs.
¹² kereg inu yayun? Of what use is it to . . .?
¹³ nigen . . . baişing bui ajuçu, lit. 'there existed a house', freely, 'they came upon a house'.
¹⁴ ene baişing-dur sayuçu ülü bolumu, 'this house is not to be sat in' (lit. do not be one sitting in this house').
¹⁵ nigen edür dayustala, until a day had passed.

basa tendeče yabuyad yaŋar-tur-ıyan kürčü ireged sača, qamuy uruy
 tariy bügüdeger nigen edür dayustala¹⁵ qorım kiŋü nayadun bayasbai.
 105 jočid-i tarqaysan-u qoina beriyed-ıyen quriyaju ireged, ein ögülerün:
 'edüge bi ötöljü üiles jakırču ülü čidamui. ed tavar üile bügüde-yügen
 tan-dur qadayalayulun ögsügei. tülkigür onisun-i ken qadayalamu?'
 kemen asaybasu, jırıyın beri inu 'bide qadayalaŋu ülü čidam' kemen
 öčigsen-dür, odqan beri inu 'bi qadayalaŋu čidamui' kemen öčibesü,
 110 tedüi tere ger-ün ejen onisun tülkigür bügüde-yi tegün-dur ögbei; üiles-i
 jakırayal(a)yulbai. tere beri inu manayar büri erte bosuyad, qarşı
 baišing-i arčiyad, usun ösürčü tendeče eldeb idegen-i beledüged, urida
 qadum ečiŋe eke-degen ögüged, tegün-ü qoina yeke bayadur jergeber
 ögüged, tegün-u qoina boyol šibegčün-dür ögüged üiles-i jakıruyad, tende
 115 ber öber-ıyen ideŋüküi.

The above text represents about one-fourth of the story.

B. The Mongolian Script

Mongolian Numerals.

Mongolian blockprints (xylographs) rarely use the Mongolian numerals. Instead, the numbers are fully written out in words, whether in the body of the text, or in the pagination at the left side, hence, *jayun döčün qoyar* "142". Many Peking blockprints also bear the numbers in Chinese figures.

When Mongolian numerals occur in a sentence in vertical script, as in a letter or a manuscript, they are given from left to right, and stand upright as in the list that follows. However, for typographical reasons, in modern books and on the Mongolian typewriter, the Mongolian numerals are turned 90° so that they will not protrude beyond the rest of the line.

The Mongolian figures are written from left to right, as Arabic figures:

1	2	3	4	5	6	7	8	9	0
᠑	᠒	᠓	᠔	᠕	᠖	᠗	᠘	᠑	᠐

Mongolian Script.

The Mongolian script is written vertically, and read from top to bottom, the lines proceeding from left to right. Words written in the native script resemble a series of notches broken by loops and strokes. There are no capital letters or punctuation marks such as our question mark or quotation mark—only a mark denoting the end of a clause

and the end of a paragraph, and even these are often negligently employed.

Manuscripts, xylographs (wood-block prints) and printed books may use the Mongolian figures for numbers, but more often they will spell out the number in words, as *jayun döčün qoyar*, 142. Most modern books are paginated with Arabic numbers.

The basic (or medial) form of the letters should be learned first. It then becomes clear that the initial and final forms are slight variants with hooks and flourishes.

The fact cannot be disguised that the script is ambiguous. The vowels *a/e*, *o/u*, *ö/ü* and the consonants *k/g*, *q/γ*, *t/d* are not clearly differen-

tiated in all positions. Consequently, a word like  can be read *urtu*,

long, or *ordu*, palace, depending on the context. There is no ambiguity from the Mongol's point of view, as the context makes it clear, just as English *read* (present) and *read* (past) are not confused.

After the student has seen some familiar words in the native script, such as *nigen*, *qayan*, *tere*, *köbegün*, he will begin to remember word-pictures. Common endings such as *-dur*, *-gsen*, *-ıyen*, *-bai*, soon become second nature, and the only problem is to decide about *o/u*, *t/d*, etc.

The basic (medial) forms should be thoroughly memorized, and the remaining remarks about individual variations in letters should be carefully studied. Then the student may begin a story in Mongolian script, referring to the transcription as necessary. Acquisition of fluency is then merely a matter of reading additional texts. It is true that there are editions of modern dialect texts in European phonetic script by European philologists, and for the use of Mongols on Russian territory new Cyrillic alphabets have been created. But for all work in Mongolian classical literature, and for use of dictionaries, its mastery remains a *sine qua non*.

I. Vowels.

Words beginning with a vowel may not do so unaided, but require a prefixed  (like the Arabic *alif*, or the Hebrew *aleph*). The vowel *e* is not written initially, and only the *alif* indicates its presence (giving the appearance that initial *e* requires no *alif*). The mid vowels *ö* and *ü* require the stroke of the *i*  added under the , to form . When *ö/ü* are not the first letter or in the first syllable of a word, this stroke is omitted, as vowel harmony shows whether *o/u* or *ö/ü* is to be read.

Final forms. After a consonant, final *-a/-e* extends the hook  with a stroke to , or may use a flourish in the opposite direction, thus, .

Final *i* rounds off the form  to . Final *o/u*, *ö/ü* bring the stroke of  around to .

Diphthongs. A diphthong in which *i* is always the second element, as in a word like *sain*, good, may be written in two ways, *saain* (*sa'in*),

or *saiin* (*sayin*) . The latter graph is found in all xylographs and ancient manuscripts, the former prevails in more recent manuscripts. These words may be transcribed either as *sain* or *sayin*, *teimü* or *teyimü* etc. Other combinations of two or more vowels are not diphthongs and are written in a normal manner: *keüken*, child; *taulai*, hare; *γooa*, beautiful; *činua-yi*, wolf (acc.), etc.

Note that the diphthongs *oi*, *ui*, and *üi* coincide in . Do not confuse this with , which is *ö/ü*.

II. Consonants.

n. The point of *n* is often omitted, especially when it occurs after a vowel. The point often stands one stroke farther down, as it is added afterwards, like dotting an *i*. Final *n* is lengthened, cf. *a*.

γ/g. The round stroke of  becomes medially a doubled hook. Analyse

the word  *aga*, elder brother: 1. initial *alif* 2. vowel *a* 3. double hook of *g* 4. final *-a*, extended. Medially, the points of *γ* are often omitted, or stand one stroke removed.

b. *b*  will not be confused with (final) *o/u*, as *b* occurs after a vowel, and *o/u* after a consonant. Final *b* has the form . The syllable *bo/bu* has the ligature .

In foreign words, the unvoiced *p* is indicated by adding a hook.

s/š. The addition of two points makes *s* to *š*. When *i* follows, *s* is always read *š*. At the end of a word another *s* occurs, especially in the xylographs, in the shape of a short final *n*. Cf. table p. 72.

t/d. Initially, the form is . Medially, the forms  and  occur. The last given looks like *on*, but occurs only finally and before consonants.

 *galayun* but  *sayuyad*  *tende*  *erdeni*

Since *l* has a final upward stroke and *m* a downward stroke, the combi-

nation *-ml-* must be written with a ligature, as in . The final form of *-m* is .

y/j. Since *j* does not occur in Uighur, there was no letter for it in the old alphabet. Initially it was written with *y* and medially with . About 1700 a variant of the latter character was introduced for medial *j*, and in manuscripts from the 19th century initial *y* is distinguished from *j* by an upward tilt of the end of the stroke. This latter form is not found in the table p. 60, which only registers the letters found in the xylographs.

k/g. Following vowels are combined into the stroke. *ke/ge* is , *ki* is , *ko/go* (*ku/gu*) is , etc. The combination *ng* is simply *n + g*. Final *k/g* is a somewhat elongated .

 *köbegün*  *bilig*

v. Easily confused with *y* and in many xylographs indistinguishable from it.

h. Only in foreign words. When initial, it requires a supporting *alif*.

Besides the normal alphabet there is a complete set of letters, distinguished by various diacritics, for the transcription of Tibetan and Sanskrit Buddhist terms, the so-called galik-letters, which were invented about the beginning of the 14th century. The letters *p*, *k* and *h* of the table p. 60 have been taken over from the galik-series. In manuscripts from South Mongolia Manchu-letters may also be met with.

Orthographical Conventions

Foreign words and names may violate all of the above practices, as well as beginning with several consonants, and ending in consonants which do not generally end words, and so on.

The double *oo* in words like *γool*, *qoor* and *door* is a mere conventional graph in certain words. So is the frequent doubling of a final round vowel, as in *buu*, not, and *degüü*, younger brother. Words which appear to contain diphthongs have generally lost an intervocalic *γ/g*. This is especially frequent in words containing another *γ/g* or *q/k*, e. g. *keüken*, *auya*. The emphatic final *-ja* is written *-i-a*.

When medial *d* and *g* must be shown unambiguously, they are written doubled, as in the word *qudduy*, well, which would otherwise be identical with *qutuy*, holy. The example most frequently met will be the forms of the verb *ög-*, to give, written always with two *g*'s before suffixes beginning with a vowel, as *öggügen*, given. It would otherwise be indistinguishable from *ükü-*, to die, in forms like *ükügen*, dead.

Some manuscripts and xylographs distinguish between *-tur* (with the letter for initial *t/d*) and *-dur* (with the medial *t/d*) in the dative-locative suffix.

A few Turkish loanwords have been taken over in their Uighur garb, such as *tngri* = *tengri*, *jrly* = *jarliy*, *kkir* = *kir*.

Some scribes incline, in certain suffixes, to write only one of a front/back pair, the reader supplying the proper pronunciation instinctively, such as *aga-yügen* (for *aga-yuyan*), *eke-luya* (for *eke-lüge*) or *čėčeg-nuyud* (for *čėčeg-nügüd*).

The Mongolian Alphabet¹

Number	Transcription	Characters		
		Initial	Medial	Final
1	a	ᠠ	ᠡ	ᠢ ᠣ
2	e	ᠡ	ᠢ	ᠣ ᠤ
3	i	ᠢ	ᠣ	ᠤ
4	o u	ᠣ	ᠣ	ᠤ
5	ö ü	ᠣ	ᠣ ᠣ	ᠤ
6	n	ᠨ	ᠨ ᠨ	ᠨ
7	ng		ᠨ	ᠨ
8	q	ᠨ	ᠨ	ᠨ
9	γ	ᠨ	ᠨ ᠨ	ᠨ ᠨ
10	b	ᠨ	ᠨ	ᠨ
11	p	ᠨ	ᠨ	
12	s	ᠨ	ᠨ	ᠨ ᠨ
13	š	ᠨ	ᠨ	ᠨ
14	t d	ᠨ	ᠨ ᠨ	ᠨ
15	l	ᠨ	ᠨ	ᠨ
16	m	ᠨ	ᠨ	ᠨ
17	č	ᠨ	ᠨ	
18	j	ᠨ	ᠨ	
19	y	ᠨ	ᠨ	ᠨ
20	k g	ᠨ	ᠨ	ᠨ
21	k	ᠨ	ᠨ	
22	r	ᠨ	ᠨ	ᠨ
23	v	ᠨ	ᠨ	
24	h	ᠨ	ᠨ	

¹ From N. Poppe, *Grammar of Written Mongolian*, Wiesbaden 1954, p. 17.

Transcription

X. "The Wise Young Brahman"*

erte urida Kabalik balyasan-dur biraman-u qamuy uqayan-u jüil-dür mergen boluysan Sain Töröl-tü kemekü || nigen biraman bülüge. tere biraman-dur Sedkil-dur Tayalaqu neretü nigen qatuytai bülüge. tere qoyar-||-ača nigen köbegün töröjüki. tere köbegün inu üçügüken-eče gegen oyutu yekes-ün yabudal-iyar yabuyči¹ || nigen bolbai. tende eke inu 'aya ene köbegün töröged sača yekes-ün yabudal-iyar yabuyči gegen oyutu || bükü-yin tula, mayad nigen jayaya-tu bui-ja' kemejü, Geigsen kemen nere öggüged, 'ai ene köbegün-||-dür qamuy uqayan-u jüil-i suryasuyai' kemejü büriin, ečige eke qoyar ber suryas-san-dur, dörbel || ügei medeküi nigen² bolbai. tere köbegün inu doloyn jil boluysan-dur, biraman-u uqayan-u jüil-dür || mergen boluysan erdem-üd inu qamuy bügüdeger-tür sonostaysan-a, tere čay-tur Kabalik balyasan-dakin uqayan-u || jüil-dür mergen boluysan qamuy biraman čiyulju uqayan-u jüil-dür temečegsen-dür, biraman-u Geigsen köbegün || maši yeke ülemji boluysan-dur, tedeger biraman ögülerin, 'ai köbegün a nasun činu eimü jalayu || bögetele, uqayan-u jüil-dür ene metü mergen boluysan ker buyu' kemen asaγbasu, köbegün ögülerin || 'toγoluysan burqan ber bayši minu bui. boydas-un nom ber ibegegči minu bui. bursang quvaray-ud ber || uduridduyči minu bui. γurban erdenis-ün adistid kigsen-ü kücü-ber üile üres-tür ünemšigsen-ü tula³, sešig ügei erte šiltayan-u köröngge sačaysan-dur, üre ülü qomsadqu buyan-i kičiyegsen bui⁴. nasun || minu jalayu bolbasu, uqayan-u jüil-dür mergen boluysan-u učir teimü bui'.

* From I. J. Schmidt: *Grammatik der mongolischen Sprache*, St. Petersburg, 1831, p. 16.

¹ gegen oyutu . . . yabuyči, 'he was one who went in the ways of the great ones of illuminated insight'.

² dörbel ügei medeküi nigen, 'one knowing no obstacle (to attain Nirvana)'.

³ γurban erdenis-un . . . ünemšigsen-ü tula, 'because I have become aware of the consequences of action through the power of the three jewels blessing'.

⁴ sešig ügei . . . kičiyegsen bui, 'when, free from doubt, I sowed the seed of original cause, I attained virtue of no small consequence'.

* * *

Persons who begin reading in Mongolian script at lesson 8 should first read plates II, III and IV. If you begin now with Plate I (Selection X), there are forms there which are not known by lesson 8.

[illegible]

¹ For transcription see lessons 8, 9 and 10.

[illegible]

IV. Glossary

Mongolian-English Glossary

The glossary is intended to be complete for all words cited in the lessons and reading selections. The entries are mostly arranged to show common elements or derivative stems, where this does not unduly violate the alphabetical order. Verbs are entered under the stem form (*bol-*), but some common derived forms (*kemen*, *bögesü*) have also been entered. The more obvious loan-words are marked with the language of derivation. The plurals of many common words are entered.

The vocabularies of Lessons 1—10 contain about 500 words, and the reading selections, another 500. This glossary may also serve to read the selections in K. Grønbech, *Mongolske Tekster i Originalskrift*¹, Copenhagen, 1945.

The order of letters in the glossary is as follows: *a, b, č, e, γ, i, j/y, k/g, l, m, n, q, r, s, š, t/d, o/u, ö/ü*. This arrangement makes it possible to locate a word met either in transcription or in the original script by looking in only one place. While preserving the essential order of European alphabets, it also prepares the student to use Mongolian dictionaries.

Minor variations in spelling, as *a/i*, *a/u*, etc., are seldom given an additional listing in the glossary. The complete range of meanings for a word is not always given, but the definitions are restricted to those suitable to the stories.

A

a voc. part., Oh!, Ah! (see § 44d)
a- to be
ab- to take, to buy, to take in marriage
abču ire- to bring
abači- to take, take away; conduct
abayai a form of address to one's elders; sire
abari- to mount, climb up
abčira- to bring, fetch
abiyas inclination, habit, nature
abqayul- to have take
abdara|n, abdura|n box, container

abulča- to take (with one another); to fight (one another)
abura- to save, rescue, protect
abural protection
ači good deed; benefaction
ači tusa reward
ačila- to show mercy; to reward
ačitu possessing virtue; charitabel
ayali custom; character; habit
ayaši movement; form; conduct
ayta gelding
ayui very, great, vast
ayul- to place, put, arrange
ayula|n mountain

¹ Specifically, these are the frame story, story 1 (the tale of the rich man's son) and story 8 (the tale of the painter and the joiner) from the Tales of Siddhi Kūr (the Vetālapañcavimcatika), Chapter 34 (the tale of the good and the bad prince) from the *üliger-ün dalai* (The Sea of Stories), and pp. 62—70 of I. J. Schmidt's edition of Saγang Sečen's Chronicle.

ayulja- to meet; to visit
ayuljar meeting; corner, end
ayur air; spirit; force
ayurla- be angry
ayurasun things, goods
ayurasutu having possessions, rich
ai voc. part., Oh!, Ah! (see § 44d)
aia (*aya*) voc. part., Oh!, Ah! (see § 44d)
ail camp; neighbourhood
ailadqa- to report; to say (to a superior)
aisu- to approach
ajai, aji = *ajuyu*
ajuyu was (see § 49a)
ala- to kill
alaldu- to fight (one another)
alay variegated, of various colors
alayul- to have kill
alba tax, tribute; duty, obligatory service
albatu subject, slave
alyur slow, quiet, careful
ali what, where
ali ... *ali* either ... or
ali ba every, any
ali büri anyone, no one
ali ken anyone, who, he who
ali yayun anything
alin who, which (of several)
aliya prank, jest
aliyala- to joke, play pranks
aljiya- to be tired
alqu step, pace
alda- to drop; lose; sin, lack, fail to attain
aman alda- to promise
alta gold
aldayul- to abandon, flee; to make sin
aldar glory, fame, honour
aldarši- to become famous
aldartan said (pl.) famous persons, celebrities
aldara- to leave, abandon, become detached
aluqa hammer
alurqai slope, bending
alus (postposed), across, through
ama 1. mouth, lips, opening
 2. family, household
amaray friend; dear, well-loved

amaraqla- to love passionately
amiri (Skt.) mango
ami spirit, breath, life
amitu one possessing life, a being
amitan (pl.) living beings
amidura- to live; to come to oneself
amta taste, good taste
amu- to be peaceful, happy; to rest
amuyul- to calm, pacify, make happy
amuyulang peace, happiness, calm
amui see *a-*
amur peace, happiness, fortune
amurqan quite peaceful
amurči- to rest; to live in peace
amurčiylul- to pacify, calm
anggir 1. orange, yellow
 2. duck-like bird
angqa beginning, first
angqaduyar the first
anu nom. part., indicates preceding word is subject; his; see § 10
aq elder brother
araki wine, brandy
arakitu drunk
arasu skin, leather, hide
arad people, nation
arbai barley, oats
arban ten
arbičiylul- to increase, grow
arbid- to be increased, enlarged
arbidqa- to increase, enlarge (tr.)
arči- to clean
arya means; art, craft, plan; trick
aryala- to scheme, employ cunning
aryada- to ensnare, trap, ambush
aryatu crafty, artful
aryamji cord, rope
aryul slow, gentle, peaceful
ariyun pure, clean, sacred
ariki = *araki*
arilya- to clean, cleanse, cure; to vanquish (fear)
arsalan lion
aru back, spine, behind, north
arši (Skt.) a Rishi, a saint
asay to ask, inquire
asayul question
asayulča- to ask (one another)
asara- to have pity on, to commiserate; to bring up

asqa- to empty, pour out
asuru very, extremely, more
ašyla- to use, make use of
ašida always; constant, eternal
ataya envy, jealousy
atayatu envious, jealous; evil minded
atala about to
adali (postposed) equal, like, similar
adistid (Skt.) blessing, providence
aduyul herd (esp. of horses)
aduyula- to watch herd
aduyusu cattle, stock
aturiyul- to wrinkle, pucker, frown
auya strength, might
aya (*aia*) voc. part., Oh!, Ah! (see § 44d)
ayay-qa takimlig (Uig.) a rank of priest, gelung
ayaya bowl, cup
ayu- to fear, dread
ayul fright, fear

B

ba and, also; we
baya small; young
bayačud (pl.) children
baya saya trifle; little by little
bayana column; support
bayatur hero (cf. Russ. богатырь); brave, courageous
bayča package, bundle
bayši (Chin.?) teacher, scholar
baytaya- to contain, hold
bayu- to descend, get down; to sit down
bayulya- to have descend, lower; to decree; to marry off
bai- to be, exist; to wait, dwell, stand
baiyul- to place, set, build, erect, establish
bailya- to stop (tr.), discontinue
baina is; being (durative of *bai-*)
baiday what customarily is; usual
baidal state, manner, form
baišing (Chin.) building, house, room
bajaya- to arrange, prepare
balyasu (pl. *balyad*) city, town, village
bara- to finish, conclude, consume

barayda- to be finished, come to an end
baraydaši ügei inexhaustible, endless
baraya merchandise; something in the distance; reality
barayada- to visit, have an audience
barayun right
bari- to take, seize, catch, keep
bariyul- to have take; to catch
barildu- to hold one another, wrestle, fight
barkira- to cry, shout
bars, baras tiger
basa then, still, also
basa ču (*kü*) again, once more
basu things, goods, riches
badara- to blaze, flame
badarayul- to inflame, ignite; to increase
batu hard, firm, honest
bayan rich
bayar joy, happiness
bayar üiles gifts
bayarla- to rejoice, be happy
bayas- to be happy, rejoice
bayasqulang joy, delight, rejoicing
bayasulča- to rejoice (with one another)
bekile- to strengthen
belčir confluence of rivers
beleg (pl. -*üd*) gift, present
beled- to prepare, set up
belge (pl. -*s*) sign, mark
belkegüsü waist
ber nom. part., indicates preceding word is subject; makes pronouns indefinite; see § 10
bere mile
beri (pl. *beriyed*) daughter-in-law, (pl.) engaged couple
berke difficult; heavy
beder marks, figures, designs
beye self, body, nature
beye minu I
bi I (see § 35)
biči- to write
bičig writing, letter, composition, book
bičin monkey
bičigan little, little bit
bilig knowledge

bing (Chin.) name of a year
bīraman (Skt.) Brahman
bišire- to respect, worship
bide we (see § 35)
blama (Tib.) lama, priest
bširu (Tib.) coral
buča- to return, turn back
bučaya- to return (tr.)
boyda holy, sacred
boyo- to bind, tie
boyol slave, subject
bui is, there is; existing, being
bui-ja there is indeed, there
 certainly is
bol- to be, become, exist, be possible
-ju bol- to be able
bolai = *buyu*
bula- to bury, plant
bulay source, spring
bolbaču although, if, in spite of
bolbai = *bui*
bolbasu if, as, when, in event
bolbasun finished (meal), prepared
 (food)
bolya- to make, do, produce
bulya- to fight, assault, attack
bulyaya- to notice; to verify
buli- to take away (by force)
buliya- to rob
buliyayda- to be robbed, plundered
bolja- to arrange, make an appointment
boljaldu- to be arranged
boljimar, boljumur lark
bolda- to be; to make, accomplish
boldaj a hill
boltala up to, as far as, while, during
bultari- to shirk work
bolıyujai perhaps
bolui (archaic) = *bolumui*
bolultai possible
bolumui is
holor crystal, rock crystal
bolusa(i) conditional of *bol-*
boluyu = *bolui*
buqa bull, ox
buqar (Skt.) temple
burqan (ult. < Skt.) intelligence,
 supreme reason; Buddha
bursang quvaray (Uig.) union of
 priests, clergy
burtay filth
buruy color

buruyud- to blame; to flee
buruyula- to flee; to behave im-
properly
buruſiya- to reproach
bos- to arise, stand up
bosqa- to make, stand; raise, erect,
build
busu (pl. -*d*) 1. other, different
2. not, without
bususyu = busu + u
boſoy word; order
buta thicket
bodi (Skt.) the perfection of intelli-
gence to the Buddhistic state
bodo- to consider, regard; determine
budu- to paint
buduy coloring, dye
budaya|*n* rice, millet; porridge
buu prohibitive part., negates im-
peratives (see § 44b)
buyan good deed, virtuous act
buyu 1. is; or (see § 49)
2. *bui + u*, is it?
bü- (*bö-*) to be
bögesü if, if there be, in event
tein ber bögesü if that is the case
bögetele as long as, inasmuch as
böge shaman
bögle- to stop up, cover
bügüde all, every, entire
bügüdeger all, all together
böjig- to dance
böjigti dancer
bükün (pl. of *büküi*) all, every(thing)
bülečeg ring
bülüge (he) was; there was, existed
bömböge ball
büri (postposed) each, all
bürin completely, entirely
büriye shell, conch, trumpet
bürkü- to cover, to be covered
bürüi dark, darkness
bütü- to be finished, to conclude
bütüge- to make, accomplish
büdügün large, heavy
bütün complete, entire

č

čabči- to cut down, fell; to close
one's eyes
čabčila- to cut in pieces; to engage
in sword play

čay time, season
tere čay-tur at this time, then,
 thereupon
čayan white
čayayčîn white (fem.)
čayana farther away; behind
čaylaši ügei infinite; peerless
čai (Chin.) tea
čai- to grow light; to bleach, whiten
čambudvib (Skt.) world; Indian con-
 tinent
čang cymbals
čandali (Skt.) half-caste, low-caste
 person
čandan/a (Skt.) sandalwood
čaqulai (sea) gull
času *n* snow
čadig genealogy
čeberle- to clean
čečeg flower
čečeglig garden
čengge- to amuse oneself
čengeldü- to amuse oneself (with
 others)
čerig (*čirig*) army; soldier; war
čes bronze, brass
či thou, you (2nd. p. sg.) (see § 35)
či = *ču*
čib|bü- to plunge, submerge, sink
čičuya whip
čiytaγa|n gag; cord, string, rope
čiytaγala- to tie up, to gag
čiyul|a- to gather (intr.)
čike right, straight, truthful
čiglen direct
čilayū|n (pl. -*d*) stone
čima- oblique of *či*, thou, you
čime- to adorn, beautify
čimeg ornaments; attire
čimege|n cry, sound, report
čina- to cook (tr.), prepare (food)
činadu on that side; foreign
činayši over there; further, behind
činggis qayan Gengis Khan (see
 Intro.)
čindamani (Skt.) a magical gem
činua (pl. *činus*) wolf
čirai face
čirig (*čirig*) army; soldier; war
čirigle- to wage war
čisu|n blood
čida- to be able; can

ēidu- pour
ēoy blaze, splendor, glory
ēu (emphatic part.) also, indeed
ēuburi- to run, flow (uninterruptedly)
ēoyčala- to pile up, to construct
ēuyla- to gather, assemble (intr.)
ēuylayul- to collect, assemble (tr.)
ēoyol- to make an opening, pierce
ēoki- to strike, beat, hammer
ēuqay rare, precious
ēuqul narrow
ēuqum exactly, actually, quite
ēöb a bit; remainder
ēöble- to pick up grain
ēügege- to chase away
ēögen few, little
ēögeken some few
ēögeresün see *kögesün*
ēüle- to banish, exile
ēölme- to steal, riddle
ēöm all, completely

D see **T**

E

eber horn
ebesü/n (pl. -d) grass; plants
ebed- to fall sick, feel bad
ebe(d)ĭ/n sickness
ebde- to destroy, ruin
ebdere- to perish, ruin
ebüge/n old man; grandfather
ebül winter
ebür breast, chest
eĉe- to grow thin, emaciate
eĉi- to go
eĉige father
 eĉige eke parents
eĉüs end, goal
eimü so, such, such a one
ein so, such, thus, in this manner
ejen (pl. *ejed*) ruler, master, lord
eke (pl. -s) mother
 ekener married woman
egere- to entreat, beg
egesig voice, sound, song
eki/n beginning, source
egüd- to construct, make, manu-
 facture
arya egüd- to find a way out
egüle/n cloud
egületü cloudy

egün- oblique form of *ene*
egür- carry on one's back
egüri long
egüs- to begin
egüske- to begin; to produce, make
egüde|*n* door, entry
elči (pl. -s, -d) envoy, ambassador
ele affirmative particle
ele bögesü if, whatever it be
elegle- to ridicule
elige|*n* liver, stomach, insides
eljige|*n* ass, donkey
eldeb all sorts, different, diverse
em medicine, remedy, drug
emči doctor, physician
eme (pl. -s) woman, wife
emege|*n* old woman, grandmother
emegel saddle
emiye- to be afraid
emkü morsel, mouthful
emüne before, the place in front of one
emüne jüg south
emüs- to dress oneself
emüske- to dress (trans.), to clothe
ene this
enel- to grieve, sorrow
enedkeg India
eng area, space; strengthening particle: the very-, the all-
engke peace, quiet, well-being
enggüre dear, favorite, pet (name)
ende here
endece hence, thereupon
endeki the one here (Ger. hiesige)
ere (pl. -s) man, husband
eregün chin
eri- to seek; ask, request
erike|*n* rosary; chain (of pearls)
erildü- to seek, ask (together); to take counsel
eriyen varicoloured; motley; adorned
erke power, might
erketen powerful; the senses; the zodiac
ergi- to turn, circle
ergičegül- to have turned; to think
ergigü addled, crazy
erkim supreme, chief, outstanding
erkim aqa good sir!
ergü- to render, present (to a superior)
ermeg barren mare

ersü neuter
erte early, former, ancient
erte urida once upon a time
erdem talent, merit, virtue, wisdom
erdeni (Skt., pl. -s) jewel, treasure
erü- to dig
ese no, not (preposed)
ese bögesü if it be not so, otherwise, or else, *n'est-ce pas?*
esen safe, well, healthy, prosperous
esergü opposite, against
esergü tesergü to and fro, hither and yon
esrua (Sogd.) Brahma
ed (Uig.) things, wares, possessions
ed tavar goods, wealth, fortune
ede- pl. stem of *ene*
edege- recover, heal (intr.)
edegege- heal, restore, revive (tr.)
etedeg side, region
edüge now
edüi not yet
edür day
eye peace, accord

G see K

F

ƴayča one, only, sole, alone
ƴayčayar sole, solitary
ƴayčaqan only, sole, alone
ƴai misfortune, evil, injustice
ƴaiqa- be astonished, surprised; to regard with wonder and admiration
ƴaiqaldu- to admire in company
ƴaiqamšiy wonder, marvel; admirable, remarkable
ƴajar (pl. *ƴajad*) land, earth, place, country
ƴal fire
ƴaljaju mad, crazy
ƴaqai pig, swine
ƴar hand, arm
ƴar- to come out, go out; to proceed, occur, begin
ƴarya- to take out, bring out; to free; to produce
ƴarta- to be surpassed
ƴasal- to be afflicted, complain
ƴasalang pain, complaint
ƴasalulča- to lament in company

ƴašiyun bitter, harsh
ƴašiyuda- to be sad, grieve
ƴadana outside
ƴadayši outside
ƴadanaši that in front
ƴadayur the outside, exterior
ƴau ditch, crater
ƴautu baišing prison
ƴobi barren steppe, desert, Gobi
ƴučin thirty
ƴui- (*ƴuyu-*) to ask for, request
ƴuilinči beggar
ƴulir meal, ground grain
ƴurbayula all three, the three together
ƴurban three
ƴorbila- to cover with lime; to bulge out (as of relief work)
ƴutu- to trouble, bother oneself; dishonour, lose face
ƴutayar third
ƴutul boot, shoe
ƴodoli horn-pointed arrow
ƴooa beautiful, handsome, charming
ƴool river valley, river; kernel, essence; center, origin, source
ƴuyu (*ƴui-*) to ask for, request; to ask the hand of

I

ibeg- to aid, help, protect
ibegel protection, blessing
ičegüre- to blush with shame, to be ashamed
ijayur root, origin, family clan, extraction
ila- to surpass, surmount
ilaya- to surmount, overcome
ilayaysan conqueror, majesty
ilege- to send, dispatch (a messenger, delegate)
iledte clear, obvious
iledke- to declare, manifest, explain
ilya- to distinguish, discern, make out
ildü|*n* sword
ima- oblique stem of 3rd p. sg. pronoun (see § 35)
imaya|*n* goat, buck
imaya merely, only
inadu on this side; existing, present
inayši on this side, around here; down to the present
inaru before, until, after

inege- to laugh, smile
inggiü (colloq.) thus, in this way
inje, *inji* dowry
inu (nom. part., see § 10) indicates subject; his
irbis panther, leopard
ire- to come, arrive
iregül- to make come, to summon, invite
irgen persons, people, men
irjailya- to bare one's teeth (at one another)
isü|*n* = *yisün* nine
ide- to eat
idegde- to be eaten
idegen food, repast, meal
idegül- to give to eat, to feed (tr.)
idelče- to eat (something) together with others
ideši food, meals
itege- to believe, trust, confide in
idqa- to warn; to stop (tr.), hinder
idqaya warning

J/Y

NB. *j/y* are identical initially only
-ja emphatic particle; certainly, surely
jabsar interval, space, chink
jabdu- to take measures, make preparations
yabu- to go, walk, travel, wander, live
yabuyul- to make go, to send
yabulča- to journey together
yabudal going, conduct, behavior
yayaki- to make what, to do how
yayakin how?
jaγan elephant
yayara- to hurry
yayaran hastily
yayuki- to do what, to act how
yayuma object, something
yayu|*n* what
yayun ber something
yayun-dur why, for what (reason)
jaγun hundred
jaγura between, while, during
jaγura- to close together, compress
jaila- to depart, leave; to evade
jaki- to order, command; to proclaim

- yaki-* to do what, to do how
yakin why?, how?
jakir- to command, direct, govern
jakirayalayul- to have administer
yakša (Skt.) a Yakša, an evil spirit
jala- to summon, invite; to steer
jalayu young; youth
jalbari- to pray, request, implore
jam way, road
yambar which, what kind
jambudvib = *čambudvib*
jang morals, character, being
jaqa edge, border, bank
yara wound
jarim some, others; half
jarim-dur sometimes
jarim ... jarim some ... others
jarla- to publish, announce
jarliy word, order, command (of a superior); decree, royal edict
jarliy bol- to declaim, pronounce; (of a superior) to speak, say, command
jarudasu|n slave, servant, messenger
jasu- to correct, improve, repair; to direct, found, govern
yasu|n bone; lineage
yasutu boned; related
yada- to be unable
yadara- to become exhausted
yadayu poor
jayaya- to bestow (of God), create
jayayutu having a fate, predestined
jayaya|n will, fate, soul, existence, fortune
yake large, great, greatness
yekes (pl.) the great ones (i.e., gods)
yekeken rather large
yekede very, much
jegü- to fasten; to bear; to set a net, snare
yegüdk- to change, move, shift; die
jegüdüle- to dream
jegüdin a dream
jegü|n needle; left, east
yeren ninety
jerge order, rank, turn
jergeber in turn
yerü in general, quite; common, usual
yerünggei general, ordinary; public
- jes* copper
yi (Chin.) name of a year
jibqulang grandeur, majesty, splendour
jiči also, still
jiya- to show, indicate, teach
jiyala- to be taught
jiyasu|n fish
jiyasuči|n fisherman
jigši- to dislike, hate
jidkü- to be industrious, diligent
jil year
jilvi, jilbi magic, sorcery, deceit
jilviči|n magician, sorcerer
jilmegül- to show anger
jimis fruit, berries
jiran sixty
jirya- to rejoice, be happy
jiryalang happiness, prosperity
jiryayul- to make happy, delight
jiryaldu- to be happy with others
jiruy painting, picture
jiruyči painter
jiryuyan six
yirtinčü world
yistün nine
joba- to suffer, sorrow
jobaya- to make suffer, torment
jobalang sorrow, suffering, misfortune
jobaldu- to suffer together with others
jočin traveller, guest
joyoyla- to eat and drink, consume
joki- to be suitable, satisfactory; to agree with
jokis excellent, proper; decency
jokistu proper, conforming to practice
jokiya- to make, fashion, compose
beleg jokiya- to present, give gifts
jolya- to meet; to visit; to greet
jolyaldu- to meet one another
juljaya|n young, offspring
juljajala- to give birth to
jum see *gem jum*
jonggila- to collect, assemble
jon people, community
jun summer
forči- to go away, depart
jurim, jurum law, custom, usage

- yosu|n* custom, manner, rule
yosula- to follow custom or usage; to observe ceremonies
jöb fine, good, excellent, true
jöb döröge left stirrup
jöbleldü- to deliberate, confer, hold a conference
jöbšiye- to approve, assent
jüil class, type, sort; chapter
jüg side, region, direction; towards
jöge- to move (tr.), transport, carry
jögei insect; bee
jögelen soft, tender, sensitive
yüm = *yayuma*
jüde- to be exhausted, be disturbed

K/G

- ga* (Chin.) name of a year
kabalik Kabalik, a city
galab (Skt.) eon, age
garudi (Skt.) a miraculous bird
ge- (colloq.) to say
ged = *geded* (Class. *kemeged*)
kebeli stomach, womb
keble- to lie
gei- to shine, be resplendent
geigsen the illuminated one
keiske- to wave, scatter, sow, broadcast
keiste- to be moved; to be driven away
keid cloister, monastery
kejiye when, once
kejiyede sometime, once
(ge)gegen light, bright, illuminated; splendour; reincarnation of the Buddha, Holy One; person, heart, soul
gegen-degen by one's self; in his splendor
gegen oyutu having a splendid intellect, of illuminated conscience
geki- to nod assent
kegüken = *keiken*
kegür corpse, body
kegürjigene pigeon, dove
kele- to say, speak, talk
kelelče- to converse, discuss together
kele|n tongue, language, speech
- gem* evil, fault, offense, sin
gem ügei faultless, just; makes no difference
gem jum fault, mishap, error
keme- to say, speak; to name, call
kemeldü- to speak to each other
kemebesü when one says; as if to say; for example; because
kemen saying; equals quotation marks
kemkeči- break, crush
gemle- to harbor a grudge, be malcontent
gemšigülengtü repentant, contrite
ken (pl. *ked*) who, which
kenü whose
ken ber someone
ken kümün any man, anyone
genedte suddenly, all at once
kengerge drum
ger (pl. *-üd*) tent, home, house; family
ker how
ker be if
ker bolba actually
ker büri everyone
keregür quarrel
kereg necessity; matter, thing, affair
keregle- to need, require; to demand, 'use
keregtü necessary, needed
kerem mound, wall
gergei wife
gergei bolulča- to marry
kešig favor, good luck, fortune, grace
gešigün branch, member, part
ged from *ge-*
gedergü back, behind
getül- to traverse, pass, cross
kedü|n how many; some, few
arban kedün some ten, ten-odd
kedüdüger which, how many
kedünde how many times
ketürkei distinguished, superior, excellent
keiken (pl. *keiked*) child
gi (Chin.) name of a year
ki- to make, fashion, construct, arrange
kiged and, also, together
kičiye- to strive, work at, apply oneself
gički- to step, trample

kijayar border, edge, end, shore, bank
kigiri banner, guidon
kilyasu hair
kilinta sin, fault
kilingle- to become angry
gille splendour
kimura- to be troubled, be disorderly
kimusu claws
ginji chains, fetters
ging (Chin.) name of a year
kirtü- to get dirty, soiled
kidu- to cut, kill
kituya knife
kkib (*kiib*) a silken cloth
kšan (Skt.) moment, instant
goršiša (Tib.) a type of sandalwood
kü strengthening part. (see § 51b)
köbči bowstring; chain; mountain ridge
gübcin all, entire
köbege edge, border, bank
köbegün (pl. -d) son; young man
kücü power, strength
kücüü (-*tei*) strong, powerful
güi (Chin.) name of a year
güiçe- to finish, end, complete
küji perfume, incense
küjügü neck
kög sound, voice, music
köke blue; green
kökere- to become blue
köge- to hunt, pursue
kögelge- to have driven away
kögerüküi poor (man)!
kögesün cögeresün scum, foam
gügi- to fish with hook and line
köl foot, leg; basis, action
költü tailed
kölemji, kölümji cave, lair
küliye- to wait for
kölge mount; means of transport, wagon
kölgele- to ride horseback
kümüin human, man
gün deep, depth; dark
künesü provisions
künjid sesame
könggen easy, easy, light
köndeile- to hollow out
köndelen across, on the side

kündü weight, weighty, important; value
kündüle- to show respect
kündülel honour, respect
könüge- to injure, mistreat
kür- to come, arrive, attain, reach; grow to
körbe- to topple over, tumble; to roll on the ground
kürčemtü distinguished, illustrious
küriye camp, enclosure, compound
küriyele- to pitch camp, make a ring
küriyelegül to become encircled, surrounded
kürge- to bring, have come, lead
köröngge grain, seed
kürte- to attain, reach, get
kürtege- to have someone get; to honour with a favour
kürtele going as far as, until
körüg picture, painting
kürügül- to bring; to send
görügesün wild game
küse- to desire, covet, wish
küsel wish, desire
köser earth, soil, ground
köšigürke- to be stubborn
köšigürken ögüle- to contradict, dispute
ködege open steppe, desert
kötel-, kötol- to lead, conduct; to move
kötelül movement

L

lab really, exactly, truly
labai sea shell; mother of pearl
lama see *blamu*
lang (Chin.) ounce of silver, a taël
luu (Chin.?) dragon

M

mayad certainly; really
mayta- praise, laud
mayu evil, bad, poor, unhappy
mayu bol- to get hurt, injured
mayušiya- to blame, reproach
mal livestock, cattle
malta- to dig
man- oblique stem of *ba*, we (see § 35)

mana- to hold night watch; to make the rounds as guard
manayar next day
maryada morning; tomorrow
mariya- to steal up on, creep up stealthily
maši many, much, very
mašida very, extremely
matar sea monster
matar jögei crocodile
mekiiiski- to bow respectfully, to greet
meküs weak, exhausted, poor
melekei, menekei frog, toad, turtle
m(e)ngdeni- to be disturbed, upset
mendü, mengdii healthy, whole
mergen clever, wise, capable
mede- to know, learn, experience
medegül- to make known, inform
metü (pl. *metüs*) postposed; as, like, similar
mingyan thousand
minu my
miga meat, flesh; body
moyai (pl. *moyas*) snake, serpent
molor = bolor
mongyol (pl. -*čud*) Mongol, Mongolian
munгла- to be in need
mungdal ügei extraordinarily, abundantly
mungdani- to be in need
munggay ignorance
morila- to ride horseback, mount to horse
mori (pl. -d) horse
moritu having a horse; a rider
morda- to set out, depart (on horseback)
modu wood, tree, forest
moduči woodworker, carpenter, joiner
muski- twist, wind
munu- to weaken, age
möltöre- to loosen, detach, release; to escape
mön deictic particle: just that one; certainly, surely, really
mön kü just that one there; the same
mönggü silver; money
möngke eternal, everlasting

mör way, road, track, order, row, method
tere mör-iyer along that road
mören (pl. *möred*) river, stream
mörgö- to bow respectfully; to kow-tow
mörön shoulder
möski- to follow a track, to trail
mösün ice

N

nabtargai ragged
nayad- to play, amuse oneself
nayaču uncle (on mother's side)
nayadam game, amusement
nayur lake, sea
naičiyar fat
naiman eight
naira- to agree; to unite
nairayul- to reconcile, bring to accord; mix (colours, drugs)
nairala- to celebrate, amuse oneself
nairaltin soft; foolish
nairamdayu agreed, united
nama- oblique of *bi*, I (see § 35)
nara sun
narin thin, slender; secret
nasu age, years of life
nasula- to attain an age
nasun turqaru forever, always
nasuda entire life, unceasingly
nadur see § 35
nayan eighty
nege- to open
negüresü charcoal, coal
neng much, very
n(e)ngji investigation, search
nere name, title
neretü named
nereid- to name, call
niyu- to hide, secrete
niyuča secret
niyur face
nige a, one
nigeken only one, a single
nijeged one at a time, one each
edür-in nijeged once a day
nigül sin
nigüles- to commiserate, sympathize
nigülestigči merciful one
nigültü sinful, sinner

nīlbusu |n tear
nīlqa |n (pl. -s) child
nirvan (Skt.) Nirvāna, release of the soul from suffering, union with the absolute
nis- to fly
nisvanis (Skt.) attachment to the world; inherent evil
nitula- to kill
nidiū |n eye
nidiūgūr pestle
noyoyan green; plants
noyon boy
noir sleep
noitan fresh, moist
nom (ult. < Greek) doctrine, belief, dharma; book; duty, obligation
nomčila- to teach, instruct
nomla- to teach, instruct
noqai dog
noyan (pl. *noyad*) prince, nobleman, ruler
noyalayči tyrant
nögči- to pass (of time); to end, die
nökör (pl. *nököd*) comrade, friend, companion
nököče- to ally oneself with, make friends
nögöge second, other

0 see U

Ů see Ů.

Q

qabčil ravine, pass
qabiya benefit, profit
qabtayai flat
qabur spring
qačar cheek, jaw
qaya- to close, lock
qayača- to be separated, removed; to depart
qayačayul- to remove, deprive of
qayalya |n gate, door, entrance; Kalgan
qayal- to cut; to plow
qaya quite, apart
qayara- to crack, split
qayan emperor, king, Khan
qayas half
qayučin old, ancient
qayučin üge proverb

qayurayda- to be deceived
qayurai dry
qayuryal heap, pile, ditch
qaira mercy, grace, sympathy, pity
qairan bainam that is a pity
qairala- to love, show mercy; take pity
qairatai beloved
qairčay chest, casket
qaja- to bite
qajir griffon; vulture
qalayun heat, warmth
qalayuča- to be warm, feverish
qali- to fly, take off; die
qamiya where, whither
qamiyaši whither
qamtu (postposed) together with
qamtuda in union with, jointly
qamuy all, every; quite complete
qan (pl. *qad*) prince, lesser ruler
qan köbegün prince
qan oron throne; capital
qan- to be satisfied
qangya- to satisfy
qaniča- to be a friend of, be related to
qanila- to contract friendship
qandu- to turn
qanduyul- to turn (tr.), direct
qanuši ügei dissatisfied, malcontent; incapable of satisfying
qara black
qara- to see, regard, notice
qarabtur dark, pitch-black
qarayalja- to see, observe
qarayda- to show oneself, be seen
qarayul sentinel, guard
qarayul- to make see; to watch (herd)
qarayulči guard; shepherd
qarai- to spring, leap (down, into)
qaraila- to spring high, leap up
qarangyui dark, darkness; ignorance; hell
qarbisu |n womb, belly
qarbu- to shoot with bow and arrow
qarčayai hawk, falcon
qari- to return (home)
qarin again, but
qariyu back, return, reply, reward
qariyul- to return (tr.); to reward; to answer
qarilčan together, mutual, reciprocal

qariya dependence, subject
qariyatu subordinate, subject, vassal
qarkitu running (water)
qarši court, palace, castle
qas jasper, jade
qasira- to become tired, bored
qatayu solid, tough, cruel, hard
qadayala- to keep, watch
qadayalayul- to have kept, watched
qada |n rock, cliff
qatayuji- to do penance
qataqan rather strong, hard; quite certain, self-confident
qadqu- to stick; to plant
qatuytai woman, wife
qadum male in-law
qadum ečige father-in-law
qatun queen, princess, wife, woman
qauli custom, tradition; saga, story
qubaqai dried up, parched
qubčasu |n garments, clothing
qubi part, piece
qubi bolya- to divide
qubil- to transform oneself
qubilya- to transform (tr.)
qubilyan transformation, shape; reincarnation
qočora- to remain, be left over
quyu (breaking) in two, apart
qoçola |i throat; food
quyur lute, balalaika
quyurda- to play on the *quyur*
quyura- to break
quyurgai piece, torn off portion
qoçosun absence, lack, empty space
qoiy island
qoina after, later, since
qoinayši |da after, behind
qoitu behind, rear; the future
qokira- to wither
qola far, distant
qulayaiči thief
qulayu- to steal
qula |n roan and white horse
qoli- to mix
quluyana mouse
qumay, *qumaki* sand
qomsa small, insignificant
qomsad- to diminish, decrease (intr.)

qongqo bell
qongqor depth, cavern; chestnut horse
qoni |n (pl. -d) sheep
qono- to live, dwell (overnight)
qonoçy 24-hour period, a day and night
qoor |a evil, poison
qoortu evil, poisonous
qoor bol- to be hard on, bad for
qoorla- to harm, poison
qura rain
qura- to assemble, gather (intr.)
qural assembly
qorya castle, fort
qurya |n lamb
qori- to collect, press; to mix, blend
qoriča- to desire; to love
qoriyla- to reprimand, swear at
qorim, *qurim* feast, banquet, celebration
qorimla- to celebrate, feast
qurimqan = *qurum*
qorin twenty
quriya- to collect, gather, assemble
qormusu |n silken gauze
qurdun agile, swift
qoroya- to reduce; to kill
quruyu |n finger
qoroqai insects, worms, vermin, etc.
qoros- to become angry, offended
qorum, *qurum* moment, instant
qorumqan = *qorum*
qos pair, couple
quda brother-in-law; cousin
qudal deceit, lie
qudaldu- to sell, deal in
qudalduyan trade, commerce
qudalduyči dealer, merchant
qudaldun trade
gota |n fortress; city, town
quduy well
qutuy dignity, distinction; divinity, holiness
qutuy yuyu- to pray
qutuytu elevated, venerable, saintly; a title
qotola, *qotala* all, every
qudurya tail strap
quvaray (Uig.) community of clergy
quyay armor

goyar two; and
goyaduyar second
goyayulaqan-a two all by themselves
goyar büri both of them

R

rasba (Tib.) person wearing cotton clothes; an Indian ascetic

S

saba container
sača at once, immediately
sačayu equal, similar; at the same time as
saču- to strew, sow, disperse
sadu|*n* close friend
sayad delay, difficulty
sayatayul- to delay, defer, prolong
sayu- to sit, be seated, live, dwell
sayulya- to set, place, appoint
saiki proper name?
sain good, fine
saigan beautiful, pretty
saišiya- to approve, praise, reward
saitur good, well, very; (will you) kindly
saki- to watch, protect
sakiyulsu|*n* watcher, defender; patron saint
salkin wind
salu- to depart, separate (oneself)
sana- to think, recall, remember
sanaya thought, idea, memory
sanal thought, memory
sang (Chin.) treasure, treasury
sandali throne, chair
saqal beard
sara|*n* month; moon
sarqud intoxicating beverages, wine
seilü- to carve, engrave
sejig = *sešig*
sejigle- to doubt, distrust
segsei- to bristle, raise
segül tail, end
següder shadow
selte (postposed) together with; party company
sem silence, silently
serbege notch, hook; gills, fins

sergü- to come to oneself, regain senses
sergüge- to cheer up, console
seri- to awake, wake
serigül- to wake; to teach
serigün cool, refreshing, pleasant
sešig (Uig.) doubt, disbelief
sedki- to think, consider
sedkil thought, intent, purpose; mind
sedkiltü disposed
sedkiši ügei unthinkable
sedkül courier, journal
sedkügül- to dispatch as courier
sedü- to make, accomplish
arya sedü- to employ means
si- see *ši-*
sin (Chin.) name of a year
subašidi (Skt.) Subhāṣita
suburya|*n* pagoda, memorial
soči- to become frightened
soyta- to get drunk
soytaya- to drink until drunk
sumu|*n* arrow
sonos- to hear, listen
sonosta- to be reported, be heard
sonosqa- to make known, inform
sonosqayul- to have announce, have report
soqora- to become blind
sur- to learn, study; to ask
surya- to instruct, teach
soyoya eyeteeth
soyorqa- to deign; will you please ...; to present
sübei opening, passage
süke|*n* ax
sülde happiness; protector gods; banner; totem
sü|*n* milk
sünesün life's breath, soul; the soul of personal mannerisms and actions
söni night
sürči- to grease, oil, perfume
sür(e)kei terrifying

Š

šal (onomat.) splash
šang reward
šangna- to reward

šarya bay-colored
šaryuyul a white and red horse
šastir (Skt.) a sāstra; learned work, textbook, commentary
šibayu|*n* bird
šibayuči bird catcher
šibar dirt, mud, clay
šibegčün slave, servant
šibtura- to pierce (of arrows);
šiyu- to tuck one's clothes up
šijir pure gold; advantage
šikür canopy, parasol
silyad- to tremble
šiltayan cause, reason
šiluyu|*n* straight, simple, loyal
šiluyungan quite direct, straight-forward
šim (Chin.) name of a year
šim a measure (ten double handfuls)
šimgü- to steal into, crawl up to
šimda- to hasten; strive, work at
šinbi- to get into a mess
šine new
šinggi (colloq.) same, as, like
šingšiči fortune teller
šinggor falcon
šinjüle- to regard, observe; investigate
šinu- to desire, covet; to require
šiga- to press, express; approach
šira yellow
širayu- to seek refuge
širege|*n* table, throne, chair, dais
širgüge- to rub against, provoke
širge dried, cooked
širya see *šarya*
širi|*n* hide, skin, leather
širyu- to creep, crawl
široi earth, soil
šitaya- to ignite
šidi (Skt.) completeness, perfection
šidi(n)tü *kegür* Siddhi Kür, the Bewitched Corpse
šiduryu simple, right, just
šitü- to support; to join, go in service to
šidü|*n* tooth

T/D

ta you
du emph. part., *ken da* someone

daba- to cross over; to transgress
dabayan mountain; pass
dabalya|*n* wave
tabčang throne, plateau
tabin fifty
dabqur double
dabqurliy doubling, multiplication
tabtayar fifth
tabun five
tačiya- to desire ardently, love passionately
tačiyangyui passion, sensual love; desire
daya- to accompany, follow, obey
dayan following; also
dayayul- to have follow; to make obey
tayala- to want, desire; love, find pleasure in
tayalal love, pleasure, wish
dayari- to pass, meet
dayariju gar- to pass
dayu|*n* voice, sound, song
dayula- to sing
dayun yar- to cry out
dayuda- to invite, summon
dayuriya- to imitate
dayuris- to become renowned
dayurisqa- to voice, proclaim
dayus- to end, finish
tail- to open, loosen (clothes), free
daila- to combat
dailalda- to vie with one another
dain enemy
daisun enemy
taki- to sacrifice; worship;
daki again, also
daki- repeat
takil respect, worship
dakin again
takiya poultry, chicken
tala steppe, plain, field
tala- to capture
dalabči|*n* wing; tailfeather
dalai sea, ocean
dalan seventy
talbi- to put, place; to release, leave
talbiyul- to set, have placed
dalda hidden, secret
dam dam from one to the other
tamaya seal, stamp

tamaki tobacco
tamaki uyu- to smoke
tamir strength, power
tamu (Skt.) hell
dan very, quite, often
tan- oblique stem of *ta*
tangyariy oath, vow
tangyariyla- to swear, vow
tangqai coarse, impolite; simple, ordinary
tani- to know, learn
tanildu- to meet, get to know
taraki, tariki brains, head
tarbayatila- to trap marmots
darbayulya flag, banner
dargi trunk
tariy see *uruy tariy*
tariya field
tariyati farmer, field worker
tarni (Skt., pl. -s) magical formula
tarnida- to recite magical formulae
tarqa- to disperse, go (each his own way)
tarqaya- to make disperse; to promulgate, publish
daru- to press, repress, conquer; to print
daruyda- to be pressed, printed
darui immediately, straightway; moment
tasu perfectivizing particle
tasu- to be accustomed to
tasul- to interrupt, separate, finish
tasural division, interruption
tata- to pull, draw, tighten
taulai hare
tavar (Uig.) goods, effects, belongings
ed tavar possessions
tebči- to release, abandon; to slay
debel = *degel*
teberildü- to embrace each other
debši- to climb, mount
debšigül- to raise, advance (tr.), promote
debter book
deile- to defeat, surpass
teimü so, such, such a, thus
tein so thus
tein bögesü if, for this reason, then
tejiye then, long ago
tejiyede then, at that time, once
tejiye- to rear, bring up

degedü high, elevated, noble
degegši upwards
degel cloak, coat; clothes
degere upper, above, overhead
degereki the one over, above
degerme robber, robbery
degeseü rope, cord
tegü- to gather, pick
degü younger brother
tegülder perfect, complete
tegüli- to spring, bound
tegün- oblique of *tere*
tegünčilen thus, in this manner, so
tegüs perfect, complete
tegüs- to perfect, fulfill, complete
tel quryan suckling lamb
del mane
deled- to strike, beat
deledkile- to knock, rattle
delgere- to develop, expand
delgerenggüi development, exposition
delgerenggui-e detailedly
delekei earth, world
delüre- to come to oneself
temeči- to quarrel, dispute; compete
temege camel
temür iron
teneg stupid, foolish
tenggerlig gods, heaven
tengri heaven; god
tengri bol- to die
tengse- to compare, examine
tengsel comparison, examination
tende there
tendeče thence, thereupon, then
tendeki the one there (Ger. dortige)
tere that, that one, he
terge chariot, wagon
tergegür highway
dergede before, by, beside, at, *chez*
terigü head; beginning; first
terigüle- to begin; to be chief
terigülen et al., etc., and others
terigüten first, principal; *et al.*
tes- to suffer, endure, hold out
teske- to make suffer, let endure
tesül- to gouge out eyes
tede- plural oblique of *tere*
tedeger pl. of *tere*, strengthened
tedüi so much, up to; after, there-upon

ding (Chin.) name of a year
tngri = *tengri*
tobčayan history, account
tobči button; summary, resume
tobray dust, ground
dobtul- to pursue, attack
tuy banner
toya number, amount
toya tomši ügei since time immemorial
toyatan numbered, counted
toyo- to count, calculate
toyoči mathematician
toyola- to calculate, consider
toyol- to pass through; to become perfect
duyul- to comprehend
tuyura(i) hoof
duyuriy circle
toyori- to go around, revolve
toyoriyul- to make turn, revolve (tr.)
tojos peacock
tojosqa brick, tile
toytaya- to stop; to appoint, establish
toin monk
doki- to bow one's head
tokiya- to merit, deserve; to act in unison
tul- to attain, reach
tula (postposed) for, on account of, because of, in order to
tulada = *tula*
dolgi wave
doliya- to lick
toli mirror
toloyai head, peak, beginning
doloyan seven
doloyoyna a red thirst-quenching berry
dohuya- to lick
tomši see *toya tomši ügei*
dumda middle, center
dumda oron middle land, central India; China
dumdadu middle, central
dumdaki the one in the middle
dongyod- to cry, scream
tungyay announcement, declaration
tonil- to be saved
tonilya- to save
toor net,
doora under, down, lower

ene doora here (under this place)
dooraki the one under
tuqai circumstance, time, manner, means
dura desire, wish, inclination
durala- to desire, wish
durad- to remember, think about, converse
torya silk
doroyši downwards
doroida- to weaken (intr.), be conquered
doroidayul- to weaken (tr.), conquer
doromjila- to humiliate, insult
turgaru in *nasun turgaru*, all one's life
tus against, before
tus bol- to occur, happen; to show up, come upon
tus tus-tur each for himself
tusa usefulness, aid, advantage
ači tusa reward
tusala- to aid, help, serve
toso- to support; bar
toson ab- to catch, trap
dusu- to flow, drip
tosu oil, grease, butter
tušiya- to hand over, give, deliver
tušiya chains, fetters
duta- to lack
dutaya- to cause to lack; to take flight, flee
dotoyla- to prefer
dotoyši inside, in
dotora inside, in, the inner
dotorki the one inside
todorqai clear, distinct
todqur obstacle, evil, misfortune
tutum each, all
duwaža (Skt.) banner
döčin forty
tüidker hindrance, obstacle
töge span
tügeile- to suspect
tügemel all, in general, completely
dügür- to fill up, fulfill
dügüreng full
tögörig Mongolian monetary unit
tüle- to burn, set fire to
tülegde- to be burned
tüliye firewood
tülkigür key

tūmen ten thousand
tūn forest, grove, cave
tūne | *n* dark
dörbel obstacle
dörbeljin square, quadratic (script)
dörben four
türge quick
dūri form, shape, nature
dürsü | *n* form, shape, object
törö law, custom, usage, government
dürü- to insert, place in
törö- to be born, to arise
döröge stirrup
töröl birth, race, parentage
tüšimel (pl. *tüšimed*) official, minister
dötöger fourth

O/U

u (Chin.) name of a year
u interr. part., see § 44c
oboyala- to pile up
oboy clan, family, generation
učir reason, cause; content, circumstances
učira- to meet; to coincide
učiraldu- to meet each other; to be in touch with
uya- to wash
oytal- to cut up, slaughter; to cut down
oytaryui heaven, sky
uytu- to meet
uytuyul- to send to meet
uyu- to drink
uyulya- to give to drink
uyučı swallow, gulp
uyuta sack, bag
oi wood, forest, park
uil whirlpool, whirlwind
uila- to weep
oira near, close
oirata- to approach, to near
oiratu- to approach
uidgar melancholy, affliction
okila- to cry, lament
ugiya- to wash oneself
ol- to find, acquire, obtain
ulayan red
olayula many at a time
ulam gradually, bit by bit
ulam-iyar gradually, by degrees
ulamjila- to do progressively; to say to someone by means of another

olan very, many
ulari- to change, replace, move (tr.)
olboya track (in the grass)
olda- to be found, acquire
olong saddle girth
ulus nation, people, state
umai womb
umara north
umarta- to forget
ombo- to swim
omo milk
omoy = *oboy*
omoy pride, arrogance
omoyla- to be proud
umdayan drink, beverage
umdayas- to be thirsty
umta- to sleep
on (pl. *od*) year
una- to fall, fall down
onča only, sole
oni notch in arrow; mountain pass
onila- to set arrow to bow
onisu | *n* lock, spring; interior, essence
ungyasu | *n* wool
ongyoča ship
ongyon pure, sacred; the spirit inhabiting a material object
ungši- to read
unji- to hang
unta- to sleep
unu- to ride horseback
unuyul- to help to horse
unulya beast of burden, riding animal
uqa- to understand
uqaya | *n* reason, intellect
uqayatu possessed of reason, intelligent
uqu- to dig, hollow out
urala- to use craft, wiles
uran art, craft; handworker, artisan
uraga bird trap
urba- to turn about; move, change
orči- to turn, revolve
orčın around, about
orčilang revolution; existence, organic world of beings
urida before, previously, once
uridqan-a a little ahead, in front of
uridu previous, former
uridučılan as before, in the old way
urin anger, passion

oriyaldu- to intertwine
uri- to call, invite
orki- to throw; a perfectivizing auxiliary, to finish
oro- to enter
qura oro- to rain
orojul- to make enter, introduce
oroj top, summit
naran oroj bol- day breaks, dawns
örkige oroj čai- day breaks, dawns
oron place, land; kingdom, state; instance, circumstance
oros Russian
oroši- to enter, dwell, approach
orošijul- to introduce; to bring about
orošıl entrance, introduction
urtu long
ordu palace; camp, horde
oro place, bed
uruy tarij family and friends
urıju below, beneath
urus- flow
usnır headband, topknot
usu | *n* water
usutu watery
usula- to water (horses)
od- to go, proceed
uda- to linger, dwell; to pass (of time)
otači doctor, physician
udaya time, opportunity
utaya | *n* smoke
odo = *edüge*
odolča- to accompany
odqan youngest
odu | *n* star
udurid- to lead, go in front, show the way
uduridqa- to have show the way, to guide, teach
uduriduyči leader, guide, teacher
uya- to bind, tie
uyara- to make soft, relax
oyun reason, intellect, soul, heart
oyutu intelligent, reasonable

Ö/Ü

öbči- to skin
öber oneself
öbere different, other, strange
öbere, öbere each for himself

öberid- to watch as one's own
öber-iyen oneself
öbesüben oneself
öbür = *ebür*
öči- to say, answer (respectfully)
üčügen small, young
üčügiken minor, a very little
üile deed, work, action, use
üiled- to make, do, create, carry out
üje- to see, observe; read, study; visit
üjegde- to show oneself, appear, seem
üjegül- to show, teach
üjesküleng appearance; handsome, beautiful; a beauty
üjügür end, tip, point
ög- to give; see also § 54
üge (pl. *üges*) word, speech, saying
gayučın üge proverb
ügei (postposed) without, absence, lack, no sort of
ügei bol- to die
ükeger corpse, cemetery, grave
ügegü poor; not existing
ügeküre- to become poor
ügegüye both ... and; not
üker (pl. *üked*) cattle, livestock
ögere = *öbere*
ögeši | *n* net for birds, fish
ögede upwards
ögede bol- to arise, come, appear
ögedele- to arise, mount
ökin (pl. *ökid*) girl, daughter
ögire- to wither, decay
öglige alms
ükü- to die
ükügül- to kill
ükül death
üküleng death
üküdel corps
ögügül- to have give
ögül = *ebül*
ögüle- to say, speak, talk, tell
ögülegde- to be said
ögüel word, statement; verb
ögüeldü- to talk together, say to one another
üküdkü- to faint
ügürge load, burden, cargo
öl food, provisions

- üle-* to remain, be left over; to surpass
ülemji more, greater, superior; chiefly
üliger story, history; comparison, model
üliger-ün dalai The Sea of Stories
öljei happiness
ölögtin female animal
ölöng famine; meadow
ölös- to hunger
ülde- to hunt, pursue
üldegde- to be hunted, driven away
ülü (preposed) no, not
ömgeri- to turn, roll, twist
ömkü- to put in one's mouth, to chew
ünege|n fox
ünemši- to believe, trust, recognize the truth
üne|n true, truth
üneger certainly, indeed
üne|n price, value
ünetü valuable
ünesü|n ash
öngge colour
önggüi- to stick out one's head
öni long ago
üniye|n cow
öndür high
ör dawn
örlüge early
üre fruit, seed, descendant; consequences, profit, advantage, reward
- üre-* to lose oneself, disappear, escape
üreji- to increase
örgege residence of a prince
örge wide, width
örgeşün thorn
ürgülji always, incessant
ürgüljide unremittingly
örlüge early
ös- to grow up
öske- to bring up, rear
öskilge kick
üsü|n hair
ösür- to rush forward; to sprinkle, splash
öšiye hate, animosity
öd ügei vain, useless
ödter quickly
ötel- to age
üde noon
üde- to lead, accompany
üdeşi evening
ödü|n feather
üye member, part; age, time; generation
üye qoyar both together
üyer flood
- V**
- vačir, včir* (Skt.) thunderbolt; diamond
vaiduriya (Skt.) lapis lazuli
- Y see J**

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- iyer-iyen*, instrumental, reflexive, § 20
- ju*, subordinating gerund, after vowels and *-l*, § 29b
- juqui*, past tense form, see § 33b
- jū*, subordinating gerund, after vowels and *-l*, § 29b
- jūkūi*, past tense form, see § 33b
- ke*, causative suffix, § 41
- kei*, pronominal suffix, § 35
- ken*, strengthening suffix, § 52d
- ki*, suffix to case forms, making a noun, § 52c
- kū(i)*, infinitive (also called future participle), § 30a
- l*, noun, derived from verb, § 39c
- la-*, forms verbs from nouns, § 53
- lang*, nominal suffix, § 55
- le-*, forms verbs from nouns, § 53
- lēa-*, reciprocal voice, § 43
- lēe-*, reciprocal voice, § 43
- ldu-*, reciprocal voice, § 43
- ldū-*, reciprocal voice, § 43
- leng*, nominal suffix, § 55
- lge-*, causative voice, § 41
- lya-*, causative voice, § 41
- luya*, perfect tense, § 33a
- luya*, comitative case, § 17
- luya-ban*, comitative, reflexive, § 20
- lūge*, perfect tense, § 33a
- lūge*, comitative case, § 17
- lūge-ben*, comitative, reflexive, § 20
- m*, durative, alternate form to *-mui*, § 26
- mui*, durative, § 26
- mūi*, durative, § 26
- n*, gerund of absolute subordination, § 29a
- n*, stem consonant, stable or variable, see § 18
- nar-* plural suffix, § 24a
- ner-* plural suffix, § 24a
- nuyud*, plural suffix, § 24e
- nūgūd*, plural suffix, § 24e
- qa*, causative suffix, § 41
- qai*, pronominal suffix, § 35
- qan*, strengthening suffix, § 52d
- qu(i)*, infinitive (also called future participle), § 30a
- ra*, forms verbs from nouns, § 53
- ra*, gerund of purpose, § 34b
- re*, forms verbs from nouns, § 53
- re*, gerund of purpose, § 34b
- run*, gerund of reporting, § 34a
- rūn*, gerund of reporting, § 34a
- s*, plural suffix, vowel stems, § 24c
- su*, intentional imperative (older form), § 47b
- suyai*, intentional imperative, § 47b
- sun*, nominal ending, dropped in plural, § 24d, § 55
- sū*, intentional imperative (older form), § 47b
- sūgei*, intentional imperative, § 47b

- sūn*, nominal ending, dropped in plural, § 24d, § 55
- ši*, nominal ending, § 55
- šiya-*, forms verbs from nouns, § 53
- šiye-*, forms verbs from nouns, § 53
- tai*, modern comitative, § 22
- tayan*, dative, reflexive, § 20
- tai*, adjectival suffix (old feminine form), § 22
- taki*, nominal suffix 'the one in (a thing)', § 52c
- tala*, terminative gerund, § 34d
- tan*, adjectival suffix, plural, § 22
- tegen*, dative, reflexive, § 20
- tei*, modern comitative, § 22
- tei*, adjectival suffix (old feminine form), § 22
- teki*, nominal suffix 'the one in (a thing)', § 52c
- tele*, terminative gerund, § 34d
- ten*, adjectival suffix, plural, § 22
- tu*, modern dative, § 14
- tu*, adjectival suffix, § 22
- tuyai*, optative imperative, § 47d
- tur* dative, § 14
- tur-iyān*, dative, reflexive, § 20
- tū*, modern dative, § 14
- tū*, adjectival suffix, § 22
- tūgei*, optative imperative § 47d
- tūr-iyen*, dative, reflexive, § 20
- tūr*, dative, § 14
- u-*, vowel intercalated before suffix beginning with consonant, § 25
- u*, genitive, after *-n*, § 11
- ūd*, plural suffix, § 24d
- un*, genitive, consonant stems, § 11
- ū*, vowel intercalated before suffix beginning with consonant, § 25
- ū*, genitive, after *-n*, § 11
- ūd*, plural suffix, § 24d
- ūn*, genitive, consonant stems, § 11
- y-*, form of *i* between vowels
- y-*, consonant preceding suffix beginning with vowel, used after vowel stems, cf. §§ 11, 12
- ya*, voluntative imperative, § 47c
- ya*, continuative noun, § 39b
- ya-*, causative suffix after *-i*, § 41
- ye*, voluntative imperative, § 47c
- ye*, continuative noun, § 39b
- ye-*, causative suffix, after *-i*, § 41
- yi*, accusative, vowel stems, § 12
- yīn*, genitive, vowel stems, § 11
- yu*, verbal form, see § 33c
- yuban*, reflexive form of genitive & accusative, § 20
- yuyan*, reflexive form of genitive & accusative, § 20
- yū*, verbal form, see § 33c
- yūben*, reflexive form of genitive & accusative, § 20
- yūgen*, reflexive form of genitive & accusative, § 20
- , (zero ending) simple imperative, § 47a

SUPPLEMENTS

By John R. Krueger

Supplement to the Grammar

§ 2—a. The question of how to pronounce Classical Mongolian is not an easy one, and it is resolved by the Mongols themselves in various ways. Most persons pronounce a written text more or less as they would speak their own speech, just as an Englishman reading aloud an American novel will use his own accent. Some Mongols use a style that follows the script conventions closely (a sort of spoken *oratio plena*), others convert the script entirely to a modern speech style (in effect almost re-translating it to their dialect), and still others create a blend of the text and their speech which may vary slightly at each reading.

My recommendation is for foreign students of Classical Mongolian to pronounce it artificially, with a European-style value of vowels and consonants, as it is spelled, because this will be better for them when they are reading text in native script. At a later time, should they master the popular speech, they can easily convert their literal reading style to a modern spoken style.

Final voiced consonants may be pronounced unvoiced at the end of a word or syllable.

§ 2—b. Although there is no notation in vertical script for long vowels, the long vowels are there nonetheless, as in such words as *kemēkü*, *baiyā*, or endings as *-bāsu*, *-āča*. This shows up clearly when old script texts are cited today in Cyrillic Mongolian in modern books.

If $s + i$ occurs across a morpheme boundary, there is no resultant š (e.g., *üge*, word, *üges*, words, *üges-i*, words, accusative).

§ 10. The nominative particles, to which number we can add *bolbasu* 'if it be', *kemebesü* 'if one say', and *üjebesü* 'if one consider', function as markers to set off a topic phrase, almost disjunctively. The phrase "as for" (cf. Jap. *wa*) is often a good way to translate such a particle. Since the nominative particle sets off a phrase, it may sometimes occur after a case ending, as in these examples.

SK 38b10	<i>tere bičig-dür inu</i>	As for (what was) in this letter
UD 19a4	<i>busud töröl-dür ber</i>	As for (what he had done) in other rebirths
SK 3b4	<i>tedeger-dür ber</i>	As for (what was) at them, as for what they had
SK 8a7	<i>arɣa-i ber</i>	As for the scheme (acc.)

§ 12. English will permit some object-verb combinations, as “to babysit, to windowshop, to househunt”, but we cannot normally create such phrases as “to waterdrink”. However, this is the existing and normal situation in Mongolian and Altaic languages.

§ 15. The archaic ablative, *-dača/-deče*, may also be met, e.g. UD 107a30, *beri-dečege*n (reflexive).

§ 20. Mongolian, instead of much use of personal possessives as *my* and *your*, will employ the reflexive form on that noun possessed.

§ 21—a. An example showing *yeke* 'large, great', normally an adjective, used as a noun, is this.

PT 3 (71³) *idege umdaya yeke-i* She gave him a large quantity of
ögčü food and drink.

§ 23. The first example, *ayula oi-dur odbai*, could theoretically also mean “the mountain went to the woods” (with two different nouns, this would be more logical), except that no one would obviously read it that way at any time.

§ 24—a. The ending *-nar/-ner* is only for animate creatures.

In general, one may say that in Mongolian the use of a plural form stresses the individual nature of the objects or subjects, rather than the class or category, i.e., not "the students, the books," but "the various students," or "the different books."

Page 22. Under Selection II, in the first line, the sign || means that a new page (folio) began in the original script; it is an aid for anyone who tries to discover the passage in the original document.

§ 29. Gerunds.

29—a. The *-n* converb (gerund of absolute subordination) is frequently well translated by an adverb in English, as “he said in a—manner, as he—ingly said.”

Mongolian grammars and reference works have traditionally used a Latin terminology for certain grammatical forms. As it will be helpful for the student to know these terms, they are given here and in the next sections.

gerund of absolute subordination	- <i>n</i>	converbum modale
subordinate gerund	- <i>ču/-ju</i>	converbum imperfecti
coordinative gerund	- <i>jad</i>	converbum perfecti

§ 30. infinitive	<i>-qu/-kü</i>	nomen futuri
present participle	<i>-γči</i>	nomen actoris
preterite participle	<i>-γsan</i>	nomen perfecti

29—b. It will help you out of many translation difficulties to know that -čũ/-jũ cannot modify a noun, i.e., *irejũ kümün* ‘the coming man’ is

not permissible. Instead, it can modify a verbal noun, e.g., *irejü baiya kümün* "the man who is coming," or *qariju iregsen kümün* "the man who had returned."

§ 31—e. Instrumental. The Latin name is *converbum abtemporale*. In the modern language it frequently has a continuative nuance, and sometimes that meaning will suit a classical text too.

§ 32. Style. As a general hint for translation procedure, it can be stated that the student should find a converb (gerund) terminating a clause (making certain, however, that the converb is not modifying something else), and translate to that point. Then seek the next juncture and translate to there. Never carry a phrase occurring after a converb back to the sense of the preceding clause.

§ 33—b. The example last on the page struck several reviewers as illogical, since the translation (I came, I saw, I conquered) implied a first-person usage. What the Mongolian means, strictly speaking, however is merely "after coming, and after seeing, there was a conquering."

§ 33—c. The verb in *-yu* is sometimes called a gnomic form, or known as the deductive present.

§ 34. gerund of reporting	<i>-run</i>	converbum praeparativum
gerund of purpose	<i>-ra</i>	converbum finale
conditional gerund	<i>-basu</i>	converbum conditionale
terminative gerund	<i>-tala</i>	converbum terminale

The conditional gerund may conveniently be translated by IF when the main verb is future; and by WHEN when the main verb is past. Note especially that *-basu ber* is adversative, i.e., "although."

Page 30, Selection IV, line 11.

The word *bolyan* (today it has a meaning of "each, every," postposed) is "making, as, in the capacity of." The phrase *amitan bolyan sanažu* means "he thought, making into a being" or just "he imagined (a being in the water who had assumed such a shape . . .)."

§ 35. The personal pronominal forms are much less used than in Western languages; as noted above, Mongolian is very inclined to use a reflexive possessive in such cases.

Pronouns may also occur immediately after the verb, e.g., *sonusuluja bi* "I have heard"; there is no particular nuance to this.

§ 36. An example of *öber-iyen* used as a subject is the following.

SK 8a3 *urida öber-iyen yarču* first he himself came out . . .
iregsen-dür

§ 37. There are one or two other emphatic forms patterned on *edeger*, *tedeger*, namely *gotalaγar* and *bügüdeger* "they all, all of them."

Whereas English and to a lesser degree, Western European languages, require a pronominal object to finish the sense of a statement, Mongolian is very inclined to leave this unexpressed by any word, though the pronoun is implied in the phrase and may legitimately be added as part of the translation.

UD 21a11 *öggün soyorya* Please give (it to me)!
SK 5b9 *bayan-u köbegün-lüge* . . . bringing (her) along with
qamtu abču ireged . . . the rich man's son . . .

§ 39. iterative noun *-day* nomen usus
continuative noun *-ya* nomen imperfecti

§ 40. adversative gerund *-baču* converbum concessivum
The same meaning may also be expressed with *-basu ber*.

§ 42. In the last line, read "After *b*, *d*, *g*, *r* and *s* of the stem, the ending is *-ta/-te-*."

Page 35 (Selection V), footnote 7, better as "when he had grown somewhat".

§ 43. An example of a stem which opposes meanings of these two suffixes is

orulča- to participate, go in together on
oruldu- to endeavor, to try

§ 45. Postpositions. English has only a few postposed phrases, such as "the wide world around," or "the door of darkness through" (cf. German *meiner Meinung nach*), but this is the prevailing situation in Mongolian and Altaic languages.

§ 46. Numerals. All of the powers of ten have a separate name in Mongolian, viz.,

arban ten, 10¹
jaγun hundred, 10²
mingyan thousand, 10³
tümen ten thousand, myriad, 10⁴
bum hundred thousand, 10⁵
saya million, 10⁶
jiua ten million, 10⁷
dungšiγur hundred million, 10⁸

There are even higher numbers recorded sporadically, but their meanings become confused, and the sources do not agree with each other.

§ 48. The text (SK 4a1) actually reads *kürügülüged*, but we emended to *kürüged*.

§ 54. Compound Verbs.

The antonym of *čida-* "to be able" is *yada-* "to be unable."
The use of *ab-* as an auxiliary means "to do something suddenly."

SS 66,2 *čulaγu abun* suddenly assembled

Kh.Gr. 141,6 *ta edüge namayi bayu-* you get me down from here
lyayad ab right away!

The use of *orki*- "to throw, cast" gives a completive or perfective nuance to the preceding verb. This usage grows more common as we approach modern times. It has become a standard feature of contemporary Buriat, where it renders the Slavic perfective aspect.

A compound with *üje*- "to see" gives a meaning of "to see if one can, to try, to attempt."

Urga 3,29 *amsajū üjesügei* let me try and taste it
 SK 6b8 *toɣolaɣū üjged* when he tried to calculate it

There are also a few pronominal verbs in Mongolian, as the stems *yaya*- "to do what," and *kerki*- "to do how." They are used in Mongolian where English or a Western language would use an interrogative "why" or "how."

§ 58 (New Section). Subtle Shift of Subject

Mongolian is not obligated to express a subject with every verb. Generally speaking, of course, it is self-evident from the context and general sense of the narrative, but very often a clause or sentence is grammatically impersonal, i.e., "there was a going," or "there was a being," though we know that to translate "he went," or "they were" is the only sensible thing to do. To be aware of this will aid you many times in translating.

As a result of this, it sometimes happens that the subject at the end of a sentence may not be the same as at the beginning—in the middle there has been what I term a "subtle shift of subject." The sense always makes it clear who is doing what, but unless you are prepared for such a shift, you will be confused. The following is a good example.

SK 4b2—3 *tere qayan ber . . . oduyad* The Khan . . . proceeded, and
kejiye sidintü kegiir-i üjged when he beheld the Bewitched
üldegsen-dür, amiri neretü Corpse, gave chase, and he
modun-dür abiraɣū odbai. [not the Khan, but the Bewitched Corpse!] went and climbed the mango tree.

In modern grammatical terms, one might say that the surface structure has no subject, but the deep structure has a subject.

Page 49 (Selection VI), part 3, lines 18—19.

This is poetry, and should be divided this way:

nigültü kilinča üiledbesü,
amitan tamu-dur unayu;
buyan üiledbesü,
degedü sain töröl-dür töröyü.

Supplement to the Glossary

Note that these entries are in an ordinary A to Z order. Some entries are new listings; others correct or give new meanings to existing entries; some apply to the supplemental readings book.

ab ali whatever
abči- to bring, fetch
abiri- to mount, climb up
abulča- to promise
abun alda- to almost catch
ači tusa good deed
alban üje- to pay taxes
aman abu- to promise
amsa- to taste
amurliyuluyči = amurčiyuluyči
aryada- to employ means, persuade
atala as long as, while

ba bürin = ba bürin all of us;
 universal

bari- 1. to take, seize, catch
 2. to build, erect, construct
 3. to present an offering

-basu ber although
Bede proper name (old name of
 Mongols)

beriyе club, cudgel
beye bildar body and appearance
bol-: ese bol- to disagree
boluyujai I wonder if it would be
 possible

busu: preposed: other, different
 postposed: not, without
bütü- to produce, fabricate

čing firm, firmly

daila- to cope, compete
dailalda- to be hospitable, to
 entertain
darbayulya streamer
degere upon
dil = del mane
doytunalabai = dotunalabai showed
 favoritism
doloyoyana red berry
doroidayul- to lay low, humble
düri intention
drib continent

ed see tavar
-eče busu apart from, except
egerijü = erijü seeking
elige uruyu stomach-down
ese bol- to disagree

ɣadanaši out in front
ɣociqa (Manchu *gōcika*) subject,
 adjutant, subordinate
ɣodoli ball-pointed arrow (to stun
 birds)

geigsen the one who shed illumination
gele it has been said
gengsigür-tele to the point of lament-
 ing, wailing, bemoaning

in = yin genitive

jabdu- to be about to, to almost
jergeber simultaneous
jiyala- read *jiyalya-* to teach

kabalik city name, distorted form of
 Cambaluc, or of Kapalivastu
kenggerge drum
ker ki- to do how (also *kerki-*)
kerem a kind of fish
keiken also: girl
kötel-, kötöl- correct to:
ködel- to move
kötül- to lead, conduct

mede- to learn, find out, know; also,
 to rule, dispose
musaragi opal (or another precious
 stone)

Nāgārjuna proper name, Buddhist
 saint
namaɣi for *namayi* me
namur fall (season)
nasun-a tegüldür 'perfect in life', a
 disciple
nima form of *i he

<i>olanta</i> many times	<i>tedüi</i> size, so much as
<i>onila-</i> to nock (set arrow to bow)	<i>tiib</i> see <i>dvip</i>
<i>oroi</i> 1. top 2. late	<i>toyosun</i> dust
<i>naran oroi bol-</i> night falls	<i>tokiya-</i> to coincide, occur together
<i>oros</i> Russian, European	(not <i>dokiya-</i>)
	<i>tosu-</i> to receive, get, accept
<i>öçi-</i> to say (from lower to higher);	<i>tul-</i> to support
to address, intone, depose; to	<i>tuqai</i> on account of, because of
speak respectfully to	
<i>ögedele-</i> to go upstream	<i>uyuyata</i> completely
<i>ögüle-</i> same as <i>ügüle-</i> to speak	<i>uiradučila-</i> (<i>oyiradučila-</i>) read
<i>ögte-</i> to be given	<i>uridučila-</i> to do as before
<i>öni</i> for a long time	<i>unin</i> = <i>utayan</i> smoke, mist
	<i>unin-u morin</i> smoke horse (i.e.,
<i>pad</i> (Skt. <i>phaṭ</i>) a mystical syllable	a horse made of the smoke)
	<i>urala-</i> to be a craftsman
<i>qayarqai</i> split, broken	<i>urid</i> former
<i>qairala-</i> to bestow	<i>uridaki</i> that in the previous
<i>qalun</i> read <i>yal-un</i> "of fire"	<i>urtuyulin</i> length
<i>qatayuji-</i> to endure hardship	<i>uruy</i> relatives
<i>qadum</i> betrothed	<i>urus-</i> to drift, float
<i>goitu</i> future (not "past")	
<i>qudal</i> deceit, false, counterfeit	<i>üge-ber bol-</i> to comply, agree
	<i>ügei</i> after two nouns = "and"
<i>sakiyulsun</i> totem, <i>genius</i>	<i>ülü bol-</i> to be impossible, not be
<i>soqur</i> blind	permitted
	<i>ündüsün</i> root, foundation, basis
<i>šibtura-</i> to slip down	
<i>šimgü-</i> to nestle, snuggle	<i>viyagirid</i> (Skt. <i>vyākṛta</i>) prophecy
<i>šiqā-</i> to peer	
<i>tail-</i> to take off (boots)	<i>yayu ba</i> nothing at all
<i>terigüten</i> "etc., the other things"	<i>yambar bu</i> whatever, any kind of
	<i>yosuyar</i> according to